

ALBERTA NATIVE NEWS



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ABOUT OUR COVER ARTIST

Chiefs reject Nault's Governance Act Initiative

The Chiefs in attendance at the Confederacy of Nations meeting in Ottawa rejected the Governance Act Initiative proposed by Minister Nault but agreed to start consultations with the government on the socioeconomic and Aboriginal and Treaty Rights work plans presented to the Minister.

"We presented the Confederacy with three work plans that broadened the approach to governance. However, the Chiefs were quite adamant that they could not trust the Minister on his Governance Act Initiative. He stated as recently as this month that he would proceed with or without our participation. In the opinion of the Chiefs attending the meeting, the Minister's agenda is flawed and unacceptable and they refused to support the work plan related to the Governance Act," stated National Chief Matthew Coon Come.

The Chiefs have been consistently opposed to the Minister's approach and issues that he has brought forward in the Governance Act Initiative. The process established by the Minister claimed to consult directly with individual First Nations citizens. Yet, even by the Minister's own numbers, less than half of one percent of our population was consulted and there is no way to verify that the responses were in fact from First Nations citizens.

"From Day 1, we have adamantly demanded that our issues, such as Aboriginal and Treaty Rights and the deplorable social-economic conditions of our citizens, be the main focus of any changes to the Indian Act. The priorities were also the dominant issues raised by our citizens in the poll released by the department in October. These are the issues covered in the two other work plans we have tabled with the Minister. We expect that we can proceed with the approaches and work outlined in these documents in order to bring about much needed improvements in the lives of our citizens. I will be contacting the Minister and other members of the Reference Group of Ministers on Aboriginal Policy (RGMAP) to discuss these work plans," concluded National Chief Coon Come.

Meanwhile, a Joint Ministerial Advisory Committee has been formed to assist the government with policy proposals for the development of draft legislation on First Nations Governance.

According to Minister of Indian Affairs Robert Nault, over 9000 First Nations people have participated in close to 4700 consultation and information sessions, responded to questionnaires or used interactive media to provide their views to consultations teams. "Preliminary findings have already been made public



and we will continue to analyse what people have to us," adds Mr. Nault. "A Joint Ministerial Advisory Committee will further contribute to the development of new legislation that will reflect the opinions that were expressed during the consultations and will allow First Nations to tailor modern tools of governance with their own unique customs and traditions."

Members of the Committee either represent the national Aboriginal organizations or have been invited by the Minister. They are Mr. Roy Bird, Co-Chair, James Aldridge, Co-Chair, Mr. Bernd Christian, member, Mr. Gordon Shanks, member (DIAND), Wendy Cornet, member (Congress of Aboriginal Peoples), Ms. Carol-Anne Brewer, member (National Aboriginal Women's Association), Mr. Roger Jones, member (Assembly of First Nations), Mr. Andrew Beynon (Department of Justice) and Ms. Genevieve Theriault (Department of Justice).

The Advisory Committee began its deliberations November 20, 2001 in Ottawa and will work intensively for the next six to eight weeks.

The consultations with First Nations were launched on April 30, 2001 as part of the "Communities First First Nations Governance" initiative to address the fundamentals of on reserve band government, a task which hasn't been addressed for 50 years under the original Indian Act.

The Parliamentary process, which will involve further consultation and input, should begin in the near year. The objective remains to implement new legislation in 2003.

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Red Thunder Dance Group performs in New York

by Heather Andrews Miller

The Lincoln Centre for the Performing Arts in New York City was the exciting venue in August for a performance by a group of Alberta dancers based on the Tsuutina First Nation. "We were part of a Canadian series that included the well-known Bara McNeil family and the McGarrigle sisters," explains Aroha Crowchild, producer and director of the Red Thunder Dancers/The Next Generation.

"The Lincoln Centre - the world's most prestigious arts complex - treated us royally," she says. To be part of the over 350 live performances that the Centre offers every year was a real honour. "They heard about us through word-of-mouth, following one of our many performances in Calgary," she says. While in New York the group also attended a Broadway performance of The Lion King. "We found the live performance really exciting and interesting," says Crowchild. They enjoyed many of the usual sight-seeing activities in the great city as well.

The Red Thunder Dancers, with members ranging in age from nine to 19, specializes in traditional dancing. They also enjoy mixing contemporary and modern styles into some numbers as well. "We never stray far from our traditional roots, though," assures Crowchild, adding that the addition of modern influences complements the original dance steps. "We don't even try to go to contemporary movement until we are grounded in traditional," she explains.

The group produced a CD recording of its own dance music several years ago. The CD is used to accompany the dancers when they perform. "The songs on the recording were composed by local people, and used with their permission," she explains. The company has been in existence since 1986 and today a new generation of dancers makes up the group, with many former dancers still contributing as choreographers and helping out in other ways.

Crowchild herself grew up with traditional dancing, but is a Native of New Zealand. "I danced the Maori dance steps as a child," she says. When she married into the Crowchild family some 22 years ago, she saw the potential for combining the cultural influences. "My family back home was very much involved in the arts, and my brother runs a performing dance school which was founded by my father," she says. "I have a Bachelor Degree in Maori Performing Arts so I come from an arts background." Coming here and being involved in the cultural aspect of the Tsuutina Nation was a real blessing as there are many similarities between Indigenous cultures. At home on the Tsuutina Nation, the Crowchild family speaks three languages, helping to keep the children's rich cultural heritage alive. "They are fluent in Maori and English, and are learning Tsuutina as well," she says.

The Red Thunder Dancers can boast many successful alumni. "From their days

of performing with the group as youth, almost all have gone on to professional careers in the arts," she says. "It's been a real launching pad for actors, screen writers, dancers, and others, such as Quentin Pipestem, Lisa Odjig, Michelle Thrush, Alex Wells, to name just a few who are well known."

Involvement in Red Thunder is a way of life for the members. "It is a marvellous activity to keep youth occupied in wholesome activities during their formative years," says Crowchild.

Being part of the dance company is more than just performing on the stage, it's a way of life. It's about learning respect and consideration for each other. It's about self-discipline. It's what keeps the dancers involved even after they've left the group.

The Red Thunder dancers have a bright future. A school that is to open next year on the reserve, named The Crowchild Academy of Fine Arts, will teach curriculum through the arts. It will be a language immersion school, using the Tsuutina language. "The kids are very involved in the setting up of the school," she says.

A performing arts summer camp will run in July and August, and a performance scheduled for May will include schools from Calgary.



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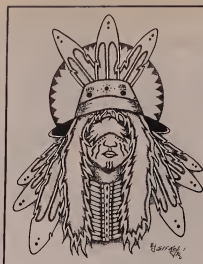
Anti-gang program shuts down in Edmonton

by John Copley

When I first met Rob Papin he told me that "when other gang members saw that I was taking my spirituality seriously they left me alone. Today they respect what I'm doing."

They still do. In fact, many former gang members and many strangers owe their thanks to Rob Papin. It was his advice and his example they followed when they decided to give up street life and hard drugs and look for work and opportunities to enhance their education. Many of those who have chosen to listen to Rob since he began to initiate his anti-gang, anti-violence street clinics for gang members and inactive youth who think they'd like to be one, are now married, working, celebrating a new birth and driving a new car. Many aren't. It's not easy to change your life around, to give up bad habits and clutched buddies who need you there for moral support. It takes persistence of mind, a positive attitude and courage that isn't measured by how low you talk or even by how tough you might be. To walk away you need to have confidence in yourself; you need to be able to say, no thanks. That's the kind of courage that Rob Papin has, and the kind he offered on Edmonton's streets as the head of an anti-gang organization known briefly as the Edmonton Street Alliance. Briefly, because as just when Papin thought everything was going fine, he was shut down cold turkey.

"I didn't know what was going on then and I still don't know," said Papin, who was caught totally by surprise last month when he found the doors to his office had different locks, his cell phone had been cut off and he got a letter in the mail telling him the program he spent months setting up and only four months operating, was shutting down. Papin can't get a straight answer from anyone, and he's not alone. Several calls and messages to former Native Alliance board members who'd commented earlier to *Edmonton Journal* reporter Chris Purdy, were not returned. Elizabeth Buha, an Aboriginal workforce coordinator for the federal government's Department of Indian Affairs, was one of the board members who voted to shut the program down. She told media that she "didn't know what it was we actually paid him for," adding that it was "important to be accountable —



squeakily clean."

She would not elaborate on what part of Papin's organization was lacking grease, but Papin says he operated within the rules and guidelines set down when he took the job.

"I attended seminars, provided monthly reports and maintained contact with the program's clients — all 15 of them, on a daily basis," he said.

"I never wasted a single dime and I spent long hours talking to kids and arranging for schools and organizations to have us in for classroom discussions."

Ron Papin didn't even get the courtesy of a phone call to explain just why everything he'd worked for was suddenly pulled from under his feet.

"I'm not saying (the program) is never going to come back," Cree Elder and former Alliance board member, Betty Lafferty, told media after the office had its locks changed. Lafferty, who also voted to close the program down, said the project had possibilities but had not proven that it was working.

"Well then, they didn't look too hard did they?" queried Darren Sprinter, a former street dweller and small-time thief who says he's changed his life around "since I first heard Rob speaking about his program." Sprinter says a few phone calls or a little participation would have "clued everyone in that he was doing a great job with the kids."

He added that Papin's method of getting through to people, "made sense and wasn't trying to be a sergeant-major. He's a patient guy and he's going to be missed. I know guys who quit drugs when they were in the Street Alliance's program but the doors have been shut for almost a month and lots of them are back at it again. They figure what chance do they have when even a guy like a Rob gets the shaft. Rob needed those guys like he needs a hole in the wall. I don't think some of those board members liked him from the beginning so he probably never had a chance anyway."

A young offender we can only identify as Ted, told

Alberta Native News that "without Rob, I'd probably be dead already. He's saved a lot of guys and kept them out of jail just by being there to offer an alternative. I heard him for the first time at the YOC (Young Offenders Centre). He really helped me because now I'm living back at home with my mom and I started a job in the middle of November. Rob says you just have to keep your eyes and energy on the task at hand because it's when you start to forget what you really want out of life, that you start to forget what you are as a person. He's right and those guys that cut him off are wrong. If they said there was no proof that the program was doing good, they didn't spend much time looking."

Val Kaufman, a spokesperson of Canadian Heritage, the Native Alliance's sole funding agency, said he was surprised by the shutdown of the program. The federal department, which was providing the Alliance with about \$120,000 from its Aboriginal youth funding budget, says Papin's books were up to date and honestly kept. Other than his monthly pay check, little else was spent, Kaufman said.

Dean Parthenis, a spokesman for Edmonton Police Services, was apparently satisfied with the job Papin was doing. He told the *Journal* that "we certainly would like to see something like it continue on."

When the Alliance first began operating in the capital city, Edmonton Police Services detective, Rick Stewart, told Alberta Native News that he was impressed.

"I was impressed with what Rob Papin had to say, but more than that I was impressed by the person saying it," Detective Stewart said. "The program is already having some success and as it continues to develop, I think it will play a very important role in offering alternatives to street life, drug abuse and crime. Rob and his group are making a difference."

What was it that went wrong for Papin, a guy with determination, street savvy and confidence?

Whatever it was, it was just another obstacle and that's something Rob Papin knows about. He's overcome plenty of obstacles in his 29 years of life, and he hasn't given up just yet. In fact, he's back in the saddle, head thrust high, asking for more.

"We're talking with schools and jail and working with teens," says Rob, "and we're re-appearing for some funding money. I don't know what happened that brought such an abrupt end to the Edmonton Street Alliance, but now we just call ourselves the Native Alliance. I'm determined to make this program work and that is just what I intend to do."

At least one board member, president and youth worker, Vince Bellerose, voted to keep the program alive. He told media some of the members "were power-tripping" while others just "lost interest" in the job.

But despite the odds that have been stacked against him since early childhood, Rob Papin is a survivor and a doer. He's once again trying to utilize his skills and his experiences to help other troubled youth rid themselves of the fears and prejudices that are damaging their self-esteem, stealing their hopes and ruining their lives. Papin organized the Edmonton Native Alliance with determination and fortitude and if others get their nose out of joint because of the good work he's doing, so be it.

"We will still manage to get the word out and will continue to get the job done," he said.

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Commission head expresses hope for justice reform

by Brian Savage

A formal ceremony was held to unveil the recently announced Saskatchewan Commission on First Nations and Metis Peoples and Justice Reform. AFN Grand Chief Matthew Coon Come was present in addition to First Nations leaders from Saskatchewan, Saskatchewan Justice Minister Chris Axworthy and the three police chiefs of Saskatoon, Regina and Prince Albert. The RCMP was also represented.

"There is a cry for justice among our people," declared Chief Coon Come, "...yes the truth will hurt but it will cause us to look at ourselves."

Willie Littlechild, a prominent Native politician and activist, has been appointed chair of the commission. While the commission has not yet met to establish its agenda, its goals are clear, says Littlechild.

"We do have a mandate to look at the whole of the justice system as it affects Indians and Metis in Saskatchewan. By that, I mean, to look at the courts, at the police, the penal institutes, and any elements that deal with justice and Aboriginal people. It has a wide-ranging mandate and a three-year time frame but I don't believe we'll be taking that long. We will be preparing periodic reports which I think are presently scheduled every six months."

Littlechild says one goal is to gather input from the communities via public forums, to listen to the people themselves as to what they think should be done to improve the justice system or reform the justice system.

"It's a big challenge, a good challenge and I'm looking forward to it," says Littlechild.

For now, Littlechild says focus groups will be selected in order to hear from both the Aboriginal and non-Aboriginal communities. "It affects both sides whenever something goes wrong. Blame is placed on certain segments of society but we need to have a good look at the whole thing and listen to what the people think."

This includes a wide spectrum of groups including, says Littlechild, academics, town councils, the police and more. Though at this time no action plan has been formulated, the Native lawyer will present his thoughts to the others appointed to the commission.

The money for the commission, \$2.5 million, is coming through the Justice Department, observes Littlechild, and only after much work, persuasion and negotiation by Federation of Saskatchewan Indian Nations Vice Chief Laurence Joseph and others. The money will enable the commission time to review past studies and commissions, including a recently concluded review in Manitoba. "I think it would be worth our while to look at their recommendations wherever situations are similar."

As well, Littlechild suggests that reviewing the Report of the Royal Commission on Aboriginal People will be beneficial too. "In other words, to look at what's

already been done because I suspect there's been some good recommendations in those reviews and the problem in the past has been the follow-up. Good studies are done, good recommendations are made and then these reports sit on the shelf. We don't want this particular commission to get into that kind of situation because there would be a lot of wasted time, energy and money. We want to make a good review of what's been done. If there's something that can be implemented right away at a low cost, then maybe that's what we should recommend at an early review. I don't want to close the door on anything." As for the reports that must be made on a regular basis, Littlechild believes the three major stakeholders, the PSIN, the Metis and the public, have a right to know what progress and developments are being made.

Littlechild does not see the commission having much power as far as forcing the government to make changes; in fact, he does not want such authority. "I think

there are some areas that the Aboriginal community will have to share responsibility. If we can do something to improve the situation, then I think the recommendations should go towards our people, not only government. There are some good things we can do in terms of healing and correcting situations and I think those should also be looked at. The government couldn't do that, only our people could do it."

Littlechild says the government has made a number of commitments to the commission. They wholeheartedly agreed with the formation of the commission and supported it fairly well financially and have given it free rein. That's a good show of commitment, I think, to allow us to put in an agenda and do the best work we can without interference."

Littlechild has great concern for future generations of Natives.

"I think we have a very drastic situation. There is a high ratio of young people in the Aboriginal community and if nothing positive is done towards the area of justice, if the young people haven't been given any hope for the future, then I think we'll end up with a much more serious situation. I don't want to hand off a province like that to our young people. I think we have to give them hope and they have to be able to see that what we recommend will be implemented seriously and only in that way can we at least try to deal with their future as well."

So far Littlechild is unsure of what mechanism will be needed to ensure the implementation of the commission's recommendations, the key to successful change. In the meantime, he is prepared for those who will be less than positive towards the commission. "I think we have to meet those challenges head on. There's a segment in any population that will be negative toward anything we do. I'm not going to shy away from anything like that."

The other commissioners are Prince Albert lawyer Hugh Harradence, Saskatoon Tribal Council Chief Joe Quezawance, Saskatchewan Children's Advocate Glenda Cooney and Irene Fraser, regional director of community development for the National Parole Board. It was the appointment of Fraser over prominent Metis lawyer Dwayne Roth which caused controversy and a withdrawal of the Metis Nation of Saskatchewan from the ceremonies, held at Wanuskewin Heritage Park. It has also sparked some concern over a possible Metis boycott of the commission.



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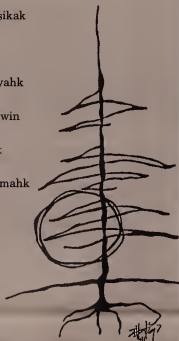
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For your breath is life,
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and Bless us here together,
Meyinan, muskawisewin mena ayinesewin
Give us—strength and wisdom,
Ta natohtamahk menata nahehtamahk
To listen and to hear,
Namoya ayiwayimowin ta pimitsahamahk
Not to follow enviousness
Meyinan asumena ta wapahatamahk
Give us again to see,
Sakastewini mena ka nanaskomitinan
Sunrise and Sunset,
Hiy hiy ki nanaskomitinan
Thank you, we are all most thankful,
Pitane ekosi teyihki
Hoping that will happen



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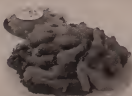
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Fired cops denied sentencing circle

by John Copley

On January 28, 2000, two Saskatoon city cops picked up a local citizen by the name of Darrell Night and dropped him off outside the city limits, suggesting he find his own way home. It was about 22 degrees below zero at the time and Night, a man of Aboriginal ancestry, who admits to being slightly inebriated but not as mouthy as the two cops would later claim, was stripped of his jacket just before being tossed out of the patrol car, barging the side of his head and the top of his cheek bone in the process. When he picked himself up off the ground he looked around and shivered, but he kept his wits about him and somehow managed to make it back into town. He was lucky. Ironically, just days after Night's experience with constables Dan Hatchen and Ken Munson, the bodies of two other men, both Native, both frozen in the snow, were found in same proximity where Night said he was dropped off.

Hatchen and Munson were both convicted for the unlawful confinement of Night this past September, but were cleared of the assault charges that were simultaneously brought forward.

A demand by the Federation of Saskatchewan Indian Nations (FSIN), and others, helped to initiate an RCMP investigation that looked into other complaints about the mistreatment of Aboriginal people in the region and tried to determine what happened to Lawrence Wegner and Rodney Naistus, the two Native men who were found in the ditch on the side of the road, coat-less and dead from hypothermia.

The investigation could not determine if the criminal act that Hatchen and Munson bestowed on Night at the end of last January was an isolated incident or whether or not there are other cops in Saskatoon routinely doing the same thing. The RCMP could not give an indication or point a finger of accusation in the deaths of Wegner and Naistus and recommended that no charges be laid in their deaths. Both Hatchen and Munson, who testified at the inquest into Naistus's inquest, and who were both working the night Naistus died, denied any involvement. A report by *Saskatoon Star-Phoenix* reporter, Dan Zakreski, in mid-October this year, said that a look at the RCMP's police report

indicated that there was no evidence of any police contact with Naistus on the night he died.

"The lawbooks need to be rewritten," Vice-Chief of the Federation of Saskatchewan Indians, Chief Lawrence Joseph, told reporters after the verdict came in clearing the two constables of assault. "There is currently no law against dumping a person in freezing temperatures. The court said criminal negligence didn't fit here because there was no damage in the eyes of the law, in spite of the fact that Night is severely damaged on the mental and emotional side because of this."

Immediately following their conviction, and despite the fact the two officers now have criminal records, the president of the Saskatoon City Police Association, Al Stuckney, made it clear that he wanted them to stay on the job.

"For them this appears to be an isolated offence," he said to media. "There's certainly nothing in any of their work history to suggest they've done anything like this before and there's always some room for salvaging a career."

But they didn't get to keep their jobs. They were both fired within days of their conviction, still denying that they had done wrong, still acting as though what

they had done was a community service offence rather than a crime.

Then, the unbelievable happened. Scheduled for sentencing on the last day of October, both Hatchen and Munson, who could be sentenced to anything from simple probation to a maximum of ten years incarceration for their crime against Night, asked that they be considered for the traditional Aboriginal 'sentencing circle' form of justice.

Judge Eugene Schetel reserved his decision after hearing their plea and after hearing their lawyer Bill Rose say the request would be a step in the right direction to help the healing process for both Aboriginal people and Saskatchewan's law enforcement agencies.

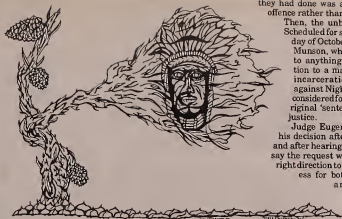
Members of the FSIN, angered by the sentencing circle request, immediately left the court, calling the move "pathetic" and "insulting." They needn't have worried. Before such a request can be endorsed by the court, the victim must first agree to the arrangement, because after all, it is the victim who must sit across from his assailants, the victim who has to come to a meeting of the minds, so to speak, so he can forgive his tormentors and get on with life.

But Darrell Night said there was no way he was going to sit down in a sentencing circle with two men he says called him down and made derogatory remarks about his race.

Judge Schetel agreed. "A request for a sentencing circle defies both reason and logic," he told the court after a weekend recess. "Night's refusal, which certainly can be justified, puts an end to the process."

Though the inquest into the death of Rodney Naistus could lay no blame, the panel did make several recommendations about the need to improve policing methods in Saskatoon. An inquest into the death of Lawrence Wegner will get underway in January 2002.

On December 7 both officers Hatchen and Munson were sentenced to eight months in jail. Their lawyer launched an immediate appeal.



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Premier Harris in court over Dudley George shooting

by John Copley

An Ontario court case that made national headlines when it got underway on November 21 hasn't produced an iota of information since. Subdued by media because of the confidential nature of the sessions, otherwise known as pre-trial discovery, Canadians have been unable to learn just what happened or just what was said when Progressive Conservative Premier Mike Harris took the stand in a Toronto courtroom to answer questions from the legal team representing Sam George, brother of Dudley, who was shot and killed in September 1995 during a police raid at Ipperwash Provincial Park.

The three-day pre-trial discovery sessions concluded on November 23 but so far there's been no word about what will happen next. All we know is what has happened so far.

When Dudley George died in a blast of gunfire directed by Ontario Provincial Police (OPP) acting Sergeant Kenneth Deane at Ipperwash Provincial Park on September 6, 1995, he was an unarmed, peaceful protester fleeing from an all-out attack by police and security forces wrapped in riot gear and armed to the teeth. The SWAT teams came to the park to evict a small group of Natives who'd been protesting over government's failure to deliver on promises regarding the return of a piece of land that was confiscated under the War Measures Act by the federal government in 1946.

The protest had been taking place on and off for several years and it had always been peaceful. The protesters had never been seen with weapons, had never been known to use weapons and in fact had never even threatened to use weapons or any other type of violence during all the months they stood in protest.

The George family, and many others, including Liberal Native Affairs critic, Gerry Phillips, who has gone the extra step to ensure that the records are set straight, say Premier Harris was instrumental in ordering the police to storm the park to have the protesters removed. Harris has categorically denied any personal involvement. On November 5, 1996 he told the Ontario Legislature "at no time did the police receive any instructions from anybody that I know in my caucus, or my office or me or the cabinet."

But, according to several documents, some obtained through the Information of Services Act, Harris did not tell the truth. Notes from a meeting Harris attended just a few hours before George was shot, show he asked police to remove protesters within 24 hours. Similar documents indicate that police officers were caught by surprise when the orders came in.

Other damning statements that hint at government wrong-doing come from a former senior advisor to Mike Harris, who claims the premier went out of his way to become directly involved in having the protesters removed from park. Deb Hutton told meetings of politicians and bureaucrats gathered to discuss the occupation of the park that Harris had rejected the OPP's standard procedure to avoid confrontation, instead saying he wanted them evicted as soon as possible. Mr. Phillips, who has been a thorn in Premier Harris's side during his pursuit of the truth about Harris' involvement in Ipperwash, told media he had obtained affidavits that confirm the reliability of the documents and the information that was heard and seen in at the pre-trial hearings that began on November 21.

Harris announced on October 16 this year that he would resign from his job as Premier, but not as MPP for Nipissing, a riding he's served for more than two decades. He has had his share of problems since his election to the premier's chair on June 8, 1995. He faced protests over his July 21, 1995 proclamation to cut welfare benefits and then the Ipperwash incident grabbed the headlines in September. The following February 26 thousands of civil servants walked off the job in an effort to get more money. On October 27, 1997 the teachers had their turn to hit the picket lines, disgruntled over announcements that promised changes in the education system. Just a few days later, on December 1, 1997, the government answered the teachers' challenge by passing an education bill that transferred such things as classroom sizes, the time and length of the school year and teachers' preparation into the jurisdiction of the province.

In the last couple of years Harris has split up with his wife, Janet, to whom he was married for more than 25 years, ended a relationship with a new companion, Sharon Dunn and grieved the death of his dad. He took the flack over the



Walkerton water-contamination scandal that killed seven people and forced about 2,000 others to seek medical advice and assistance. For the last six or seven months he has been the constant brunt of criticism over the lack of accomplishment on the part of his government.

The biggest criticism about Harris in the last year or so, however, has come as a result of the continuing voices that want to know what happened at Ipperwash that evening in September 1995. Why he didn't hold an inquiry into the shooting death of Dudley George as was requested, even demanded, on several occasions and from different people, remains a mystery.

But that's about the only mystery left in this particular government scandal just about everything else has been uncovered by reporters, authors and opposition critics, the latter just last week having released information that says the Harris's legal bill to defend himself in the Dudley George matter is adding up. "The Premier's expenses, paid for by the public, will be well over \$1 million, even before they get to trial," Phillips told media recently, citing figures he received via the Freedom of Information Act. The figures show that as of October 31, 2001, the Ontario Premier's expenses for non-government lawyers totals nearly \$700,000.

"Here we are," sneered Phillips, "spending millions of dollars of taxpayer money fighting the George family when the George family simply wants to know the truth. This is obviously a gross injustice." Meanwhile, the police officer who shot George was charged and found guilty of criminal negligence causing death. He served a couple of years in the community but has never given up his job as cop. Despite the urging of Crown Attorney, Denise Dwyer, who says Deane has never shown remorse over his act, his bosses have refused to terminate him. He remains on active duty. And that's just not right, Dwyer said during the last day of a Police Services Board (PSB) hearing held to determine whether or not Deane should be fired, or simply reprimanded.

"He (Deane) does not recognize he committed a criminal offense," she said. "How do you get around the fact that if he did not believe he used his weapon wrong that day, he may do so again?"

The PSB hearing in London, Ontario, took place at the same time Premier Harris answered his questions in Toronto. The strange thing is, when a decision is finally handed down, Deane has the option of refusal. He can appeal as decision that affects in any way his job, income level, suspension, demotion, termination. He'll have 30 days to launch an appeal with the Ontario Civil Service Commission or Police Services. On the other hand, if he is happy with the decision that's the end of it — the other side can not appeal.

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Vibrant arts and cultural community in Alberta

by Heather Andrews Miller

The community of Grouard may boast only 500 citizens, but together with other like-minded people from the surrounding rural area, the residents have ensured that history and heritage are alive and well in the town.

Vicki Barsalou is the curator of the Native Cultural Arts Museum, one of several places in town where history is the focus. "Our museum features a broad range of First Nations traditional items which are found throughout North America. But we're very much locally-based as well," she says. Many of the items are miniature versions of clothing made by the students in the Northern Native Clothing Design Program at nearby Northern Lakes College located on the former Alberta Vocational College campus. "We are cramped for space here and there's no way we could have the diversity of samples of the students' work if they weren't replicas," she explains. "The beadwork and styles are as close to the original design as modern materials will allow."

The museum itself is located in the historical Moose Horn Lodge, constructed in 1937, and part of the original St. Bernard Mission, which will celebrate its centennial in 2002. "The St. Bernard Mission Church, located next to the museum, is a registered historical site. Bishop Grouard did the paintings himself and the mission has always been a vital part of the life of the Native people of the area," she says. In the back of the church is an impressive display gallery, with a large number of ecclesiastical vestments and other sacred ornaments that will be brought out for public viewing as part of the upcoming 100th birthday celebrations, says Barsalou. Nearby is the Awas'ak Centre, which is an early intervention and after school facility for children in the area. "In the early 1900s the nuns would stay in this building, and it doubled as an orphanage. Over 200 students came to school here and those whose parents had died would be housed there until they were in their mid-to-late teens," she says.

Grouard itself has an incredible history, says Barsalou. "The Northwest Company established a fort here in 1799, with the Hudson Bay Company following in

1812.

The museum also has a limited number of oral history tapes of Elders, and a research library that people can come in and use. "And I'm trying to get back the genealogical records of the area which are currently housed in nearby McLennan, the centre of the Catholic church in the area," she says.

These many projects make for an exciting time for the curator and the many other local residents who are interested in the heritage and history of the area. With the community being only a three and a half hour drive from Edmonton, the tourist visitation numbers are coming up every year. "The German and Japanese visitors really love First Nations culture," she says, and as the items in the Gift Shop are 90 percent locally produced, area crafters are finding a good outlet for their goods. "In addition there are excellent camping facilities in the area, beautiful scenery and great fishing," she says. Barb Auger, whose husband produces artwork for the Gift Shop, is involved in many of the projects as well. She works next door at the Awas'ak Centre and is impressed with the success the museum is experiencing. "I enjoy working closely with Vicki on many projects, including the museum and the proposed historical village," she says. "The museum is an excellent facility in a busy and progressive community. When it comes to heritage and history we're a group of movers and shakers that's Grouard."



1812. At one time the town was a major transportation point on the Peace River, and almost 4000 people lived in the community," she says. When the railway bypassed the town, the future of the area was altered drastically. Today the people of Grouard and surrounding district have a vision to recreate the original 1900-1920 main street. Fundraising and grant applications are a big part of Barsalou's activities, as the project will take much hard work and financial support.

The museum focuses on local and Canadian artists, with Barsalou purchasing items for resale from people in the area. Printmaking, sculpture, woodcarving, wearable art, as well as paintings on the wall, which reflect the Métis and Cree culture, are all featured. The museum itself is sponsored by the Council of Community Education which is integrated with the numerous campuses of Northern Lakes College. "I have a small budget to do programming, exhibits, and so on and the college pays the other operating expenses, so we are fortunate to have this secure backing," she says. Items on display include a screenscreen by Mike Cardinal and items crafted by Pearl Calahassen, both MLAs from northern Alberta who can proudly claim a rich Aboriginal heritage. "I have a pencil drawing which well-known artist Norval Morrisseau did during a visit to our community, and some early prints from Daphne Odjé," she says. But she's also looking for pieces by Native artists that have some contemporary influences as well. "An Elder once pointed out to me that if a culture does not change and change, then that culture dies," she ex-

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news briefs

Aboriginal Music Awards celebrate excellence

The Canadian Aboriginal Music Awards Festival, held in the new Toronto-based, Casino Rama Entertainment Centre complex, November 23-25, culminated with the presentation of more than 18 awards to First Nations, Metis and Inuit artists from across Canada.

British Columbia's, Breach of Trust, won three major awards: Best Group, Best Rock Album (Songs for Dying Nations) and Best Song Writer (Complicated).

Ray Villibrun took home the Best Country Song Award for his tune, *I Found Her Tonight*, one of the cuts from his popular *Sound of Thunder* CD. Alberta's Billy Joe Green won honours as Best Male Artist for his very popular hit CD, *My Ojibwe Experience, Strength and Hope*, reviewed in this paper earlier this fall.

The Best Rap or Hip Hop Song Award went to War Party for *The Reign*. The Best Pow Wow (Contemporary) Award went to Stoney Park for *Wolfpack* while the Best Pow Wow (Traditional) Award was claimed by Pipestone Creek for their album, *The Contest Is On*.

The Whitefish Jr.'s won top honours in the Best Drum Songs Album category for *Cree Man*. The Best Cover Design Award went to Pamela Whitecalf, for her work on the Whitefish Jr.'s, *Cree Man* album. A special Music Industry Award accompanied a Lifetime Achievement Award for the founder of Sweet Grass Records, Ted Whitecalf. Well-known entertainer/writer, Sadie Buck, was honoured in a special award presented to those who are Keepers of Traditions in Aboriginal Music.

BCTC travel expenses are pretty high

The Canadian Taxpayers Federation (CTF) has called on British Columbia's provincial government, and in particular, the B.C. Treaty Commission (BCTC), to curb spending habits it says are twice as expensive as that of other provincial cabinet ministers.

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In a report that criticizes the general spending habits of B.C.'s treaty negotiators, especially where travel expenses are concerned, the CTF says the BCTC, which was budgeted for just over \$1 million, actually spent more than \$1.5 million on travel last year. The CTF said that those travelling on BCTC expenses accounts spent roughly twice as much on travel as other cabinet ministers.

The B.C. Treaty Commission has not commented on the findings, but have said they "remain confident about (the) significant changes," expected to be introduced to the Treaty process in 2002.

A BCTC news release says the governments of Canada, the provinces and the First Nations communities across the country will consider and make changes in the current Treaty process as early as January. "The Principals are committed to making the treaty process better (by) using the Treaty Commission's review as a starting point for the discussions," said Chief Commissioner, Miles Richardson Indian and Northern Affairs Minister Robert Nault, BC's Minister Responsible for Treaty Negotiations Geoff Plant and First Nations Summit Task Group members Kathryn Tenesse, Gerald Wesley and Bill Wilson have all ordered their senior officials to begin to work on options for changes that can be taken into consideration when the groups next meet in the new year.

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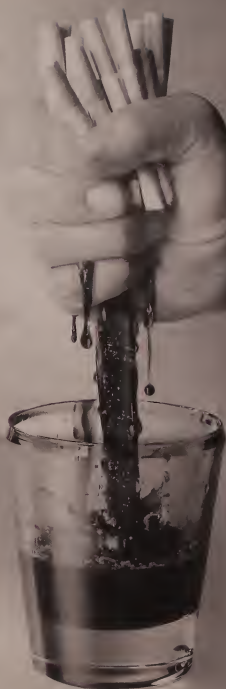
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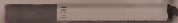


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Economic Development

Bank of Montreal opens new branch on Innu Territory

Last month Bank of Montreal and the Conseil de Bande de Betsiamites held a ceremony to officially open a new branch on Betsiamites. The Betsiamites branch is the third branch to open in an Aboriginal community in Quebec, the first on Innu territory.

Chief René Simon, Conseil de Bande de Betsiamites and Ron Jamieson, Senior Vice-President, Aboriginal Banking, Bank of Montreal, presided over the community ceremony. To commemorate the branch opening, Mr. Jamieson presented a \$2,500 scholarship to the Band Council. The recipient of the scholarship will be chosen by the council.

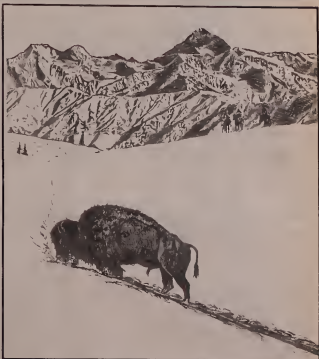
"We welcome Bank of Montreal," said Chief René Simon. "The Band Council's decision to invite a financial institution to establish financial services in our community is strategic and is based on the formation of solid partnerships to contribute to the economic development of Innu communities. Our agreement with Bank of Montreal is an example of this partnership."

Betsiamites is located on the north shore of the St. Lawrence River, 54 kilometres southwest of Baie-Comeau. It has a population of over 3,000 and is the largest of the Innu communities in Quebec. It is a prosperous community with economic activities that include businesses and services, fisheries, forestry, construction, transport and tourism. Betsiamites is also the home of the Mamuitun Tribal Council.

"I would like to thank the Innu of Betsiamites for extending the invitation to Bank of Montreal to open a banking facility on their territory," said Ron Jamieson. "Establishing a footprint in this Innu community will send a strong signal of the bank's commitment to Aboriginal communities in Quebec. We will work with the community of Betsiamites and its members to build a mutually beneficial, sustainable financial relationship."

The Betsiamites branch is staffed by four members of the community who offer full service banking to its customers in both Montagnais and French. The branch is located in the new office/retail complex that was constructed by the Betsiamites Economic Development Corporation.

Bank of Montreal, Canada's first bank, is a highly diversified financial services institution. The bank operates more than 30 lines of business within the Bank of Montreal Group of Companies, including BMO Nesbitt Burns, one of Canada's largest full-service investment firms, and Chicago-based Harris Bank, a major



U.S. mid-west financial services provider. Bank of Montreal has 12 full service branches and four community banking outlets serving Aboriginal communities across Canada.

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Welfare and education reforms badly needed

by Marie Hubbs

Aboriginal Canadians have become increasingly urbanized over the past half-century, and Canadian policy makers have failed to adjust to this reality, says a C.D. Howe Institute Commentary published recently. And as a result of their over-concentration on rural, reserve-based Aboriginal concerns, policy makers have allowed a new social problem to fester.

The study, *Neighbours Matter: Poor Neighbourhoods and Urban Aboriginal Policy*, was written by Professor John Richards of Simon Fraser University. Richards points out that, in the 1951 census, only 7 percent of Canada's Natives lived in urban areas; by

1996, nearly 50 percent did. What is more, explains Richards, Aboriginals live disproportionately in the poorest of urban neighbourhoods, which display characteristics associated with the ghettos of US cities.

Richards reviews unpublished 1996 census data on social outcomes among Aboriginals in the eight cities with the largest Aboriginal populations, six of which are in western Canada. Overall, in these western Canadian cities, 8 percent of non-Aboriginals live in neighbourhoods with more than twice the average national poverty rate; 31 percent of Aboriginals live in poor neighbourhoods, so defined. In Winnipeg, the most extreme case, 48 percent of Aboriginals live in poor neighbourhoods.

As expected, education levels and employment rates for Aboriginals in poor neighbourhoods are much lower than for Aboriginals in non-poor neighbourhoods. In Winnipeg, 66 percent of Aboriginals in poor neighbourhoods are without a high school diploma; about 45 percent of Aboriginals in non-poor Winnipeg neighbourhoods lack a diploma.

The most disturbing education and employment outcomes are in Saskatoon, Regina, and Winnipeg. For example, in 1996 the employment rate among Aboriginals in these cities averaged 42 percent, and the unemployment rate 26 percent. Among non-Aboriginals in these cities, the employment rate averaged 64 percent, and unemployment rate only 7 percent. Among all eight cities, the best results for Aboriginals were in Calgary, where fully 61 percent of Aboriginals were employed. Social outcomes for urban Aboriginals are far from satisfactory. It is important to realize, however, that urban outcomes are in general better than for rural-based Aboriginals.

Richards questions the emphasis of the Royal Commission on Aboriginal Peoples on rural, reserve-based development, and calls on provincial governments –

particularly the four western governments – to undertake more ambitious programming.

Richards advances two recommendations for provincial governments. The first is to create separate urban school systems explicitly for Aboriginal children. This would be a controversial step, and its implementation would require careful attention to administrative details, but it would encourage more engagement by Aboriginal families in the education of their children.

Richards' second recommendation is to make welfare benefits more conditional on work force participation, for both Aboriginal and non-Aboriginal Canadians. This would mean more in-work benefits for low-income families with children, and harder access to untied welfare benefits for the employed.

The one province to have pursued this strategy consistently over the 1990s is Alberta. This is a major reason 1996 employment rates among both Aboriginals and non-Aboriginals were higher in poor Calgary and Edmonton neighbourhoods than in similar neighbourhoods of other western cities.

Richards says Aboriginal policy should meet a double test to achieve legitimacy: the methods chosen to preserve distinctive culture must be seen as reasonable within a liberal society, and they should incorporate sensible economic incentives to pursue employment and education rather than welfare. He believes his recommendations meet this test.

John Richards served as a member of Allan Blakeney's New Democratic Party government in the Saskatchewan Legislature from 1971 to 1973. Trained as an economist, he is Professor of Business Administration at Simon Fraser University, and Phillips Scholar in Social Policy and Fellow-in-Residence at the C.D. Howe Institute. He is a frequent writer and commentator on public policy issues.



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Federal gov't asks RCMP to investigate fraud charges

by John Copley

The Department of Indian Affairs and Northern Development (DIAND) said it had no choice but to call the R.C.M.P. for help in investigating allegations of financial mismanagement and financial abuse in several First Nations communities during the past year. The ongoing problem of poor money management, though only affecting about 7 percent of the 609 Aboriginal communities that receive federal funding, has become severe enough in recent years that the government is determined to attain accountability from all of the First Nations communities it funds. The RCMP however, can't say just how many of the allegations are justified or how many they've had to drop and Native leaders have complained that the report was released without specifics about how many people have been charged or how many allegations have been dropped. In an updated report, Indian Affairs Minister Robert Nault acknowledged that First Nations are often taken to task over the mishandling of funds despite the fact that they most operate honestly and comply fully with audit requirements for the funds they receive. He says all First Nations are brought into focus when money goes missing or is spent foolishly even though it's only a few cooks that spoil the broth.

With hundreds of millions of dollars being pumped into First Nations communities each year it is only reasonable that someone, particularly the taxpayer, will want to know where the money is being spent. When those expenditures are reasonable, honest and within budget, not much is ever questioned, but when allegations of financial abuse come to the surface, people change. They want to know where the money went. Robert Nault is urging, in fact, insisting, that dysfunctional First Nation communities take more responsibility. He says that government funding is no guarantee that troubled Native communities like those of Davis Inlet and Sheshatshiu in Labrador will overcome their problems. "It is not just about money," he said. "It's about taking responsibility, it's about dealing with alcoholism, sniffing, taking control of your children."

When Innu leaders, who gave themselves \$750,000 in unrecoverable loans and advances, appear to ignore the plight of the children in their community who suffer severe problems from numerous addictions, including the brain-destroying gasoline-sniffing, it only makes sense that serious questions will arise about the set of priorities under which that particular community operates.

Some First Nations leaders call foul when government intervenes in their business and some say their rights are being violated. But one seldom, if ever, hears the same words coming from community members who are short of housing, have no jobs or whose children have no coats for winter and no food for supper. In fact, it is usually First Nation community members who are first to complain, question and demand answers for what they deem to be financial irregularities or the blatant mismanaging practices of those who lead their communities.

"I'm sick and tired of government saying we're mismanaging money," said Davis Inlet Chief Simon Takapash, in a recent statement to media. "We had to spend the money which we didn't have, we had to save the kids lives here."

Indian Affairs made the mismanagement statements after a government-appointed accounting firm found that more than \$6 million in debt had been accumulated by the Innu communities of Davis Inlet and Sheshatshiu. The firm has since been ordered to take over finances in those communities.

When Quebec's Uashat-Malio-tenam First Nation overspends its budget by more than \$6 million, one has to wonder what happened to cause such a deficit. When B.C.'s Sto'lo First Nation captures the interest of government auditors who find that some band members are indiscriminately using the bands credit cards one has to think about the conflict of interest issues that arise.

When \$30 million of generated casino profits allocated for First Nations goes missing without proper paperwork and virtually no accountability in Saskatchewan, people want to know just who got the money.

When the Chief of the Indian Brook First Nations is charged with breach of trust and fraud for mismanaging band funds, people want to know why he was accused and where the money went if the books don't add up.

The Assembly of First Nations says that "if First Nations are going to be accountable to their citizens, and more than just the best financial managers of poverty in this country, we need to see real commitment and more administrative resources to support capacity development in this area." For the time being, however, funding has been slashed at various levels, including nearly \$9 million from the AFN, which incidentally, has not been accused of wrongdoing and whose books have passed the auditors inspection.

Help is on the way. The Certified General Accountants Association of Canada is currently involved in a two-year Accountability Project, the same one that just released this year's final report and recommendations on First Nations financial



management and accountability.

Also at work is the Aboriginal Financial Officers Association of Canada (AFOA) which will help to develop 'acceptable and appropriate accounting and reporting standards' for First Nations communities.

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Diamonds are forever: CESO makes a difference

by Don Cheeseman

It was suddenly very quiet, the wind had died down. The Deton' Cho Corporation Directors were all completing an evaluation of the seminar they had just finished in the last three days. I had a moment to retire into myself and reflect.

We were in the windowless boardroom of the Deton' Cho Corporation. The undisturbed irregular bedrock of the Cambrian Shield made out the featured north wall of the room. Above me, sparkling white diamonds, from BPH mine, were being cut and polished. I quietly walked to the doorway. Looking South, I was able to see a protected cove of the north end of Great Slave Lake. It had frozen over since I had started my project!

I was in a new three-story building, built on top of a big piece of ancient bedrock that had been blasted flat on top to make way for the offices of the Deton' Cho Corporation. On the third floor Deton' Cho Diamonds Inc. (DDI) were grading, cutting, polishing, and marketing diamonds. Yes, I was in N'dilo, Northwest Territories. I stared out of the diamond shaped window again remembering the month's activities leading up to this moment in time. Things looked very different to a time two years ago. I had been working in a different CESO project in the Yellowknives Band offices across the street, while my present location was being blasted out of solid rock.

The Deton' Cho Corporation, the economic development arm of the Yellowknives Dene First Nation, has grown steadily since 1993 and was following a solid strategic plan reviewed last in February this year. President Jonas Sangris and CEO Darrell Beaulieu state that, "the 2000/1 annual gross revenue of 22 million will grow to 30 million annually by 2010". The corporation is committed to training their staff with a present annual training budget of \$350,000.

A clear training proposal was developed by Jacquelyn McIntyre, the Executive Assistant of the Deton' Cho Corporation and proposed to the Alberta CESO office in the summer of 2001. The proposal stated that the Deton' Cho new director's orientation training was to be given in three days of duration as soon as possible.

The first day of the seminar was on directors' Code of Ethics, board structures and the duties of each director of the corporation. The seminar included training on governance methods and using standard meeting procedures.

The second day of the seminar included training on the Deton' Cho Corporation, the required qualities of board members and management, methods of selecting new board members, how to write and use job descriptions and the correct processes of selecting suitable directors.

The third day of the seminar was devoted to understanding income statements, budgets, cash flow and balance statements and the ratios used to analyze various types of financial statements. Jacquelyn McIntyre's proposal made it very easy for the CESO Alberta office staff to match the corporation training needs with the professional delivery of the required material and delivery method.

The staff of Edmonton CESO Regional office found the best choice of qualified



Volunteer Advisor (VA) to take on the task of developing training material that was appropriate for teaching the specific competencies required by each element in the Deton' Cho Corporation training proposal.

This project was assigned to me in early October 2001. I immediately started to communicate with the client, by phone and email, to determine the director's needs and present level of skills. When there was an understanding of the number and type of people receiving the training, I started to do research to find appropriate training material. Material was found to be readily available in large quantities. The problem was, "What material to leave out?"

I only had to develop and produce the material for the Code of Ethics for Corporation Directors and myself, as I could not find appropriate material that specifically met the client's needs. I had flow to the client's site without incident. (As Martha Stewart would say, "and that's a good thing")

The participants were encouraged to take the Seminar Manual to be used as a "Reference Manual" in the day-to-day working of the corporation board. The participants were encouraged to make as many copies as they wanted of the Seminar Manual and use them as part of the orientation package of material given to new board members.

I approached the financial training by requesting that the Finance and Corporate services manager, Patricia Jocko co-facilitate with me so that any specific questions could be answered pertaining to the board's financial statements.

We used examples that directly applied to their own corporation's present financial situation.

Extra worksheets and exercises were developed and added to the seminar. This was so that the participants could use these worksheets to practice and apply what they had learnt during the seminar and use the worksheets again in the daily process of running the Deton' Cho Corporation Board. Unique individual seminar evaluation forms were developed for the participants to have direct and timely input into the continuous improvement of the CESO presentation method and material.

The master copy of the seminar manual grew to an impressive 128 pages by the time the material was developed. At this point, CESO had a training product that met all of the specific elements of the client's training proposal. Wally Belanger, our CESO Regional Manager for Alberta and Western Arctic and Debbie Racicot, Office Manager signed the contract with the client to have a CESO VA facilitate the training. I designed, developed and produced the necessary colour overhead projection slides and a facilitator's manual.

The training dates were set and the trip was planned with the client. The participant's evaluation reviews enabled me to adjust the training to suit the client better in the future. The evaluations also showed that the training was appreciated but could always be improved.

My accommodation was at a cheery Bed & Breakfast that was situated near the client's office. My meals included delicious, deep caribou pie, baked whitefish and even Schezwan style chicken. All meals were prepared with culinary skill.

I was having a good time!
The seminar participants were having a good time!
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I reluctantly turned away from my spectacular view of Great Slave Lake, as the participants completed their worksheet and required my attention.

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Resource Development

Joint venture launches newest drilling contractor

Four east-central Alberta First Nations have joined hands with Precision Drilling Corporation to create Four Lakes Precision Drilling Limited Partnership – the first drilling company to be created by Alberta's Aboriginal communities. The four First Nations are Cold Lake, Frog Lake, Heart Lake and Kehewin Cree.

As part of the newly established business entity, Precision Drilling has built a new \$4.4 million Super Single™ rig with a guaranteed four-year drilling contract with AEC. Earlier this month the First Nations hosted a rig launch and celebration of their partnership at the Cold Lake First Nation Band office in Cold Lake, Alberta.

"Today's initiative is an example of the Economic Strategy for Treaty 6," said Kehewin Cree Nation Chief Eric Gadwa. "We are determined to work with industry and government to maximize economic benefits from resource development, while ensuring the protection of our treaty rights and the enhancement of our traditional ways."

"This is a unique opportunity to partner with the Four Lakes group as it develops its first major business venture," said Hank Swartout, President, Chairman and CEO of Precision Drilling. "We thank AEC for making this partnership happen and look forward to working with the First Nations group as it grows."

"This historic joint venture celebrates an idea that was conceived 14 months ago during a dialogue with stakeholders. Turning that vision into reality creates new opportunities for AEC and its partners – the four First Nations, Precision Drilling and the Government of Canada," said Andrew Popko, vice-president of Aboriginal Affairs at AEC Oil & Gas. "This joint venture is a prime example of what we call 'capacity building' – a process that enables people and communities to benefit through direct participation in development of sustainable resource projects in their region."

Members of the four First Nations will make up approximately half of the drilling crew and Precision Drilling will provide additional rig personnel and training as part of the operating agreement. The new rig will operate in the Cold Lake Air Weapons Range region this winter.

Precision Drilling Corporation is an international oil and gas service company



focusing on growing globally with both new and innovative technology. Operating in Canada, the United States, Latin America, Europe, the Middle East and Asia-Pacific, the company is divided into three business segments: Contract Drilling Group, Rental and Production Group, and Technology Services Group. In Canada, Precision Drilling operates 228 drilling rigs, 246 service rigs as well as various associated drilling, completion, and production services.

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First Nations voice aquaculture concerns to Leggatt Inquiry

by Stuart Leggatt

The inquiry heard strong opposition to salmon aquaculture from First Nations leaders and individuals. Some contend salmon farming is a denial of Aboriginal rights and a threat to the resources they have depended on for generations. This opposition to salmon farming was not unanimous, but represented a significant majority of the First Nations witnesses heard. The message to the commission from many First Nations representatives was clear and unequivocal: we oppose fish farms in our territories and we consider the failure to consult with First Nations on this issue to be immoral and possibly illegal.

Chief William Cranmer of the Musgamagw Tsawataineuk Tribal Council of Alert Bay told the inquiry: "We do not want fish farms in our territories, nor have we ever agreed to the placement of fish farms within our territories and we continue to hold the governments accountable for the improper siting of all fish farms within our territories."

The lands and waters of British Columbia continue to be the subject of claims of Aboriginal title and Aboriginal rights. These claims have been acknowledged by the courts and have not been resolved by governments.

First Nations argue it is unjust, risky and unnecessary for the aquaculture industry to have expanded and to continue to expand into new territories before their claims are resolved.

The concerns of Aboriginal peoples about salmon farming in general or the specific siting of fish farms in particular have been brushed aside as the industry has developed in British Columbia. This lack of effective involvement of Native peoples could severely damage the present fish farming industry if it was found to be operating in violation of the law.

The B.C. government's Salmon Aquaculture Review (SAR) noted that First Nations had received very few benefits from salmon aquaculture but experienced a greater impact than any other group. It also noted that recent court rulings on Aboriginal rights established the province's obligation to ensure that a proposed activity will not unjustifiably infringe Aboriginal rights.

First Nations have protested specific fish farm siting in their traditional territories in the past as well as recent relocation of farms, often to no avail. Concerns they have voiced about the risk of environmental damage have come to pass. And now, their current warnings are being ignored once again.

Yvon Gessinghaus, general manager of the



Indian land and waterways.

Christophe, January, April and 2002.

Musgamagw Tsawataineuk Tribal Council, said the 3,000 people of the area oppose salmon farming, except for nine who are employed in the industry.

Ed Newman of the Heiltsuk Nation of Bella Bella said the Heiltsuk Hemas Council of hereditary chiefs is opposed to the expansion of Atlantic fish farms into their territory. Newman said his people are in conflict with their Kitasoo neighbours to the north in Klenmu who are involved in a salmon farming operation, now the northernmost location of salmon farms in the province.

In Tofino, the Nuw-chah-nulth Tribal Council also expressed opposition to salmon farming, contending it is "not an environmentally sustainable activity and poses serious threats to human health, wild salmon and other natural aquatic resources."

Chris Cook, president of the Native Brotherhood of British Columbia, said some Native bands have become involved in fish farming because of a lack of other opportunities. He said he feared they were being used as pawns by the aquaculture industry.

Robert Gernyn of the Heiltsuk Tribal Council expressed the conflict some First Nations feel about salmon farming. Although the council opposes salmon aquaculture in their territory, the Heiltsuk accept Atlantic salmon from Klenmu for processing in their fish plant two days a week. Gernyn said this may seem hypocritical, but is a response to the needs of the Heiltsuk people. "So many of our members are hungry to work and eager to work."

John Henderson of the Kwakiutl District Council said of First Nations who work in salmon farming: "When you've got 95 percent unemployment in your community, you have no real alternative... it's almost like this job was forced upon them by the downturn of the salmon industry." That decline has devastated First Nations communities, he said. "And the devastation I've seen... nobody in the room would realize it when you've gone out to these villages and seen it."

But other First Nations leaders say they refuse to be

involved in salmon farming, and have turned down opportunities to co-venture with aquaculture companies because of environmental damage and threats to the wild stock. "Most First Nations people cannot work in a fish farm," said Yvon Gessinghaus, "...they take the job to feed their family, and they work there and they see the damages... and they couldn't work there any more and they quit."

Is there a role for First Nations people in a properly regulated fish farming industry? Different models can be considered, different forms of ownership might be considered, but the First Nations must be consulted, must be involved in an ownership and equity position so that those economic benefits can flow directly to First Nations communities.

The above was excerpted from *Clear Choices, Clean Water*, the recent report of the Leggatt Inquiry into Salmon Farming in British Columbia.

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Freshwater Fish Marketing Corporation (FFMC) was set up in 1969 as a federal Crown corporation in partnership with the participating provinces and territories in western Canada. Its mandate is to maximize returns to commercial fishers while operating on a self-sustaining basis without subsidy. Approximately 2,800 fishers, mostly Aboriginal, deliver the product harvested from more than 400 lakes in five provinces.

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on total sales, up 13 percent from the previous fiscal year.

Several important milestones were achieved during the 2000/2001 fiscal year. "Increased pickerel deliveries, combined with strong volumes and prices for whitefish, were key factors generating record sales," explained Jim Bear, new Chairman who was welcomed to the Board of Directors in January 2001. The Corporation continues to build on a four-year growth trend, evidenced by a cumulative 44 percent increase in total sales since 1997/1998. Total payments to fishers have risen 85 percent in the same time period.

FFMC President and CEO, Robert Ham, reaffirmed the Corporation's commitment to its fisher stakeholders, the FFMC. "We have an active, Strategic Directions plan with three overall goals: to be a market leader; to be respected and recognized for high-quality, dependable supply and value; and to increase returns to fishers," he said.

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Building Our Communities

Plans for world class cultural centre announced

An investment of \$199,000 in funding from the federal government will support an economic partnership between the Squamish and Lil'wat Nations for the development of plans for a cultural tourism facility in Whistler.

Working with the Resort Municipality of Whistler, the Squamish and Lil'wat Nations plan to develop a five acre cultural centre that could include a First Nation traditional village, interpretive trails and ceremonial gathering area. Once completed the site will not only showcase First Nation traditional and contemporary arts and culture but also provide a number of economic and employment opportunities that will benefit the communities of Squamish, Lil'wat and Whistler.

"We are very excited about the prospect of building a state of the art cultural centre in Whistler," said Chief Allan Stasor of the Lil'wat Nation. "Showcasing our culture with non-Aboriginal visitors can only foster much needed understanding between peoples and build relationships."

"Constructing a centre could provide us with the ability to showcase our culture in a positive way to a worldwide audience," said Chief Gibby Jacob of the Squamish Nation. "Having the opportunity to contribute to the regional provincial economy is a very exciting possibility for our people."

Economic development plans for the site include a conference centre, craft market, restaurant, gallery and tour guide expedition.

"The Government of Canada is working in partnership with First Nations and others to improve the economies and quality of life for First Nations," said DIAND Minister Bob Nault. "This project will foster opportunities for economic development for the Squamish and Lil'wat people and provide for the sharing of their culture and traditions with an international audience."

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Robert L. Friedheim, editor

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Salt River F.N. initials final treaty land entitlement

Negotiators for Salt River First Nation (SRFN), the Government of Canada, and the Government of the Northwest Territories (GNWT) initialled a Final Treaty Land Entitlement (TLE) settlement agreement in Edmonton last month.

The TLE settlement agreement would become final once it is ratified through a vote by Salt River First Nation members, and is signed by the Chief and Council of SRFN, the Minister of Aboriginal Affairs for the GNWT, and the Minister of Indian Affairs and Northern Development (DIAND).

"Should this settlement agreement be ratified by the members of this First Nation, it will provide the land and capital necessary to build their economic strength and self-reliance," said Robert Nault, Minister for the Department of Indian Affairs and Northern Development. "This will, in turn, improve the quality of life for Salt River First Nation members."

"Settlements like this one creates a good basis for economic and social growth in the Northwest Territories," said Ethel Blondin-Andrew, Member of Parliament for the Western Arctic.

The settlement agreement seeks to provide a reserve land base for SRFN, arising from commitments made in Treaty 8, which was signed in 1899. The agreement proposes to set aside approximately 166 square miles of reserve lands at sixteen sites in and around the Town of Fort Smith, and four sites in Wood Buffalo National Park. Existing treaty rights under Treaty 8, such as the right to hunt and fish, will not be affected.

In order for the settlement agreement to be ratified, a majority of eligible voters must cast ballots, and a majority of those who cast ballots would need to vote in favour of the agreement. All Salt River First Nation members of legal voting age are eligible to exercise their right to cast a vote on the proposed settlement and trust agreements. The ratification vote is set for December 20 - 22, 2001.

"After years of negotiating, I am pleased to place this offer of a final settlement before our membership for their review and ultimately, a final decision," said



Chief Schaefer. "If the agreement is ratified, we look forward to being able to sign a fair and reasonable final settlement in the near future that will secure the land and resources needed to build a more promising future for our Salt River First Nation members."

Information and consultation meetings are being held in Fort Smith, where the majority of Salt River First Nation members live, as well as in Yellowknife, Edmonton and other communities, to explain the terms of the settlement to Salt River First Nation members before they are asked to vote.

Should the Salt River First Nation band members vote in favour of the settlement agreement in December, a formal signing ceremony will likely take place early next spring.



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Finding the balance

by Xavier Kataquapit

There are a lot of positive things happening in First Nation communities these days when it comes to resource harvesting. For too many years our people have been left out of the loop. Few of us ever had the opportunity to be employed in the forestry or mining industry. That is all changing.

More and more we see big forestry companies and mining corporations sifting down to deal with First Nations. They are doing this because our First Nation leaders have made people understand that if industry wants to harvest natural resources on or near our traditional hunting and fishing lands then First Nation people need to get some of the action.

From what I am seeing the forestry and mining companies seem to be quite happy to do business with First Nation people. There is a good reason for this because there are a lot of trees and many precious metals on or near our traditional lands. There are actually many sound and beneficial First Nation ventures happening right across the country that are partnerships with industry. These partnerships are benefiting First Nation people who are receiving training towards careers and finding employment.

I grew up in a remote First Nation community much like many others. The only employment was in the educational sector, at the hospital, with a local government service or at the Northern Company store. Right now in my home community of Attawapiskat there is a company called Monopros working to develop a diamond mine and that has brought along a lot of economic benefits to my people. It is good to hear that people are finding work and being trained. Why shouldn't we be able to work and make good money? Why shouldn't we be able to have nice houses and a good vehicle and the chance to make life better for our families? It is time we got a piece of the pie.



Also in my area of northern Ontario there are forestry initiatives between First Nations and major corporations that are benefiting many people. In Mattagami First Nation near Timmins there is a Mechanical Harvesting Program which is training local community members on forestry harvesting techniques. This program is being run in partnership with Domtar Forest Products which is accessing its wood in the area. There is also a development with Tembec Forest Products. Thanks to the efforts of the leadership in Mattagami FN the community is moving ahead and people are finding employment.

There is another initiative in Brunswick House First Nation. Here, the First Nation has set up a logging and transportation company that has partnered with Domtar to harvest the nearby forest. This partnership is also getting much support from the Ministry of Natural Resources. Thanks to the foresight of all the people at Mamo-Wichi-Hetiwin Employment & Training in Timmins and Thunder Bay, funding has been put in place to help train people in these forestry initiatives.

It really is gratifying to see people working together in a positive way to make sure that First Nation people can now reap the benefits of developments happening on or near our traditional lands. I'm not saying that everything is perfect. We still have a lot of challenges ahead of us. We must make sure that these developments and initiatives don't kill our way of life. We must protect the land, the water and the wildlife at all costs. It is a very big challenge for our leaders to work to have a balance so that we can preserve our traditions and culture and at the same time take advantage of opportunities to make a living.

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The Healing Journey

Aboriginal Diabetes Prevention & Management Program makes a difference

by Nannette Gropp, B.Sc. RD

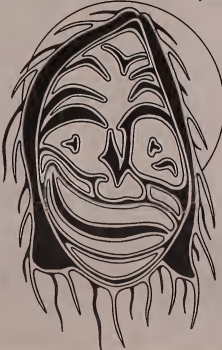
The Chinook Health Region, Aboriginal Diabetes Prevention & Management Program has started to tackle the multitude of issues surrounding diabetes in First Nation Communities by planning programs and strategies to prevent diabetes increasing awareness of diabetes and complications. They are also actively assisting individuals with diabetes management emphasizing the spiritual, cultural, physical and emotional aspects of health. Their vision is to have an integrated, evidence based for diabetes and other lifestyle related illnesses, both on and off reserve, to achieve an optimal quality of life, health and well-being. Their goals are to focus on: awareness; prevention; early detection; education; self-care management; and the prevention of complications. The Aboriginal Diabetes Prevention & Management Program supports traditional and western lifestyles and treatment, assists health professionals involved in the care of Aboriginal people; and collaborates with neighbouring reserves. The program is staffed by a Registered Nurse, Registered Dietitian, Community Health Representatives and partners with a Community Nutritionist and Population Health Promotion Facilitators. The team members offer a variety of educational programs to meet the needs of Aboriginal people with diabetes/dyslipidemia, their families, health care professionals and the community, including:

- Individual and Group Sessions
- Community Seminars/Presentations
- Pregnancy Clinic
- Learning Centre, Lending Library
- Pediatric Clinic, school in-services
- Support Group (in development)
- Diabetes and Heart Health Classes
- Blood Glucose Screening
- Community Kitchens & Grocery Store Tours (in collaboration with Community Nutrition)

The Aboriginal Diabetes Committee is a multi-disciplinary, multi-sectoral committee that meets to network, share information and updated resources. It is composed of representatives from the Blood Reserve, Peigan Nation and the Chinook Health Region.

The Blood Tribe Dept. of Health is excited to introduce its newest partnership with the Chinook Health Region. The two organizations have worked together to bring a Diabetes and Heart Health Program to the Blood Reserve. The goals of the program involve initiatives to prevent diabetes and heart disease, increase awareness of diabetes and its complications, and assist people in managing diabetes and heart disease. Two Registered Dietitians and a Registered Nurse are coordinating the program. They have begun counselling people with diabetes and/or heart disease in the centre (located at the Keenai Continuing Care Centre in Standoff) and out in the community. The team will also be holding classes on topics such as healthy eating, activity, and preventing complications of diabetes. To promote healthy lifestyles in the community the team is planning a variety of

calls for return, to traditional ways. ©



Christopher Harvey, Chetland 2003

programs. They will be working with the local food bank and grocery stores to improve the availability of healthy foods. Health information fairs will be held in the schools and other community facilities. Plans to develop a community kitchen are underway. An Open House to celebrate the start of the Diabetes Program is planned for February, 2002. To find out more about the program, call (403) 737-2040 or write to 8011 Avenue South, Lethbridge, Alberta T1K 4L5.

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War memorial honours those who fought for peace

by John Copley

Several thousand people gathered around the Aboriginal Veteran's War Memorial in Ottawa on November 11, Remembrance Day, where they continued the more solemn celebration of remembering the price for freedom, and more importantly, those that died to protect it. In light of the September travesty in New York City and in Washington, D.C., this year marked a special time of remembrance as those who have known war gathered by the thousands to pray that they never have to see or experience it again. "If there is a hell on earth," said 81 year old World War II veteran, Miles Bonner, "you'll know you've found it if you go to war. There is no glory, there is no fun; there is only dying friends, muddy fields, hungry bellies and aching bodies. I had brothers and friends who didn't make it back home. I'm glad today because this monument is a monument to them and others like them. They gave everything they had so our kids could have peace."

The Aboriginal war monument initiative was conceived by well known Native politician, Canadian statesman and Aboriginal leader, Sam Sinclair, former

president of the National Aboriginal Veteran's Association, and his executive in the early 1990s. The project reached fruition this June when the seven metre high, 2000 kg bronze-sculpted monument completed its journey from Saskatoon to Ottawa, before being erected near Canada's National War Memorial.

Though not yet fully complete, the National Aboriginal Veteran's War Memorial is the work of well-known Saskatchewan First Nation artist, Lloyd Pinay. It is a beautifully designed and magnificently created piece of work. The concept is innovative and unique and blends the cultural and traditional values of all of Canada's Indigenous peoples; First Nations, Metis and Inuit.

Pinay, a member of south-central Saskatchewan's Peopleshop First Nation, located on Highway 10 between Ft. Qu'Appelle and Melville, is an accomplished artist who has experienced more than 25 years of recognition as one of the country's most talented sculptors. His work is unique and diverse, as is the medium he chooses to work with. He's experienced with marble, alabaster, stentite, silver, soapstone and bronze, but says he isn't choosy about his medium, he's just fussy about his work. He wants to do the best he can, every time he has the opportunity. "I like to be on top of things," says Pinay. "I've developed my own techniques and I've become involved in every stage of the foundry process. This helps to ensure the quality of my work."

Pinay's remarkable artistic ability, his eye for detail and his determination to achieve realism in his finished work, are all evident in his latest achievement. The memorial, which is made entirely from stone and bronze, took more than two years to finish. Four large bronze panels, each representative of the four major areas of Aboriginal contribution, World War I, World War II, Korean Conflict and Canadian Peacekeeping Forces, are framed by huge support pillars that extend to create a base for a large bronze statue.

"The strength of Aboriginal beliefs are drawn from spirit guides which are drawn from the bear, the wolf, the elk and the cougar," said NAVA President Claude Petite in a communique to media. "Each of the creatures have characteristics held in high esteem."

The bears are respected for its power and strength; the wolf for its intelligence, courage and family values; the elk for its fleet-footedness, grace and sharp senses;

the cougar for its stealth, speed and intensity.

Also adorning the monument are four figures, two brandishing weapons, two holding items of a peaceful and spiritual nature. These figures, representative of the various Aboriginal groups in Canada, also represent the fact that war is often conducted because of the desire for peace. The thunderbird (eagle), which embodies the spirit of the Aboriginal people of Canada, and is symbolic for the Creator, is perched high atop the monument, his wings spread, his head held high, his piercing eyes like sentinels on permanent watch.

The important role that Aboriginal women play in the community is recognized on the Aboriginal War Memorial by the prominent position they occupy in two of the four upper bronze panels.

Canadian citizens of Indian, Inuit and Metis ancestry have been participating members of Canada's armed forces and security services for more than a century. During the past 87 years more than 12,000 Native volunteers have stepped forward, taken the oath and left for far away places to participate in battle. Another large, but unsubstantiated number of Native Canadians have served in the NWMP, the RCMP, the Merchant Marines and the Canadian Coast Guard. Canada's Native peoples' contribution to the war effort during the past century has been extraordinary.

Remembrance Day was first held in 1919 to commemorate those who fought and died on the battlefields of World War I. The war ended at 11:00 o'clock on the morning of Monday, November 11, 1918. The first ceremony was held exactly one year after the war ended.

The latest ceremonies, held last month in cities and towns across the country, had one of the biggest turnouts in decades, though the 1999 event, the last of the millenium, also saw record crowds attending ceremonies and participating in community events.

More than 620,000 Canadians served in World War I (1914-18); more than 60,000 died and nearly 200,000 others were wounded. In World War II (1939-45) Canada delivered more than one million soldiers to the allied forces and suffered 42,000 deaths. Just over 500 Canadian soldiers were killed in Asia during the 1951 and 1952 Korean Conflict.



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Aboriginal Program Coordinator hired for Bosco Homes

by John Copley

Bosco Homes, A Society for Children, Adolescents and Families, is a non-profit organization that was incorporated in Alberta on November 27, 1987. For the past 13 years Bosco Homes has been providing a number of services to high-risk children.

"Our mission," explained Bosco Homes Director of Development, John McKenzie, in a recent interview with *Alberta Native News*, "is to provide educational and treatment services to children and adolescents suffering from severe emotional and psychiatric disorders such as Post Alcohol Syndrome, Bi-Polar Disorder and Schizophrenia. We also provide support and counselling to families who struggle with child and adolescent behavioural disorders."

Bosco Homes programs and services include intensive treatment, group care, foster care, education services, community counselling, child and youth support services, work experience and family preservation programs. Most of the services take place within the ten group homes, four schools and four treatment centres currently in operation in locations that include the County of Strathcona, the City of Edmonton, the Town of Stony Plain, and the northern-based cities of Yellowknife and Fort Smith. An Aboriginal component has also been successfully integrated into the Bosco Homes programs.

"The Bosco Homes Aboriginal Program Services," explained McKenzie, "was established to provide more effective services to children and families of Aboriginal ancestry. The program ensures that the inherent rights of Aboriginal children are respected and practiced following the natural laws of kindness, honesty, sharing and determination."

The society also believes that "when providing these services, it is vital to include the participation of Aboriginal people in all aspects of the agency's activities."

Aboriginal participation has been consistent since the initiative first got under-way but that participation level is expected to increase considerably now that Bosco Homes has hired an Aboriginal Program Coordinator.

Wil Campbell is the organization's newest team member and the first full time coordinator of Bosco's Aboriginal component. "We've already added some elements to the existing program and we do have other fires in the fire but it's too soon to speculate about how we will integrate them just yet," said Campbell.

Campbell has already expanded the hours in which he is able to provide direction and guidance, particularly the all-important cultural and traditional aspects of Aboriginal education and lifestyle. Sweetgrass ceremonies, sweats, physical training and constant conversation that focuses on the important contribu-

tions made to Canadian society by the country's Indigenous peoples are also important aspects of the Bosco Homes Aboriginal Program. The new Aboriginal Program Coordinator wants to incorporate even more themes to the current program and intends to fulfil that goal by continuing to invite special guest speakers, Elders, musicians, comedians and others who are willing to give a little time to the kids.

"The kids are really enjoying what they are learning about themselves," says Campbell "and I can already see a big difference both in their ability to understand a problem and to overcome an obstacle."

Self-confidence is important to everyday life and probably one of the key things that we will focus on. Kids need to feel good to achieve, they need to feel strong both physically and spiritually and they need to know they are important and that we know they are important." Wil Campbell is also well known in Alberta and beyond as an accomplished film maker who not only knows a great deal about the motion picture industry, but also what it takes for writers, dancers, singers, musicians, actors and others to succeed in the entertainment field. His knowledge and his teaching skills, said John McKenzie, "will help to ensure that the Bosco Homes Aboriginal Program remains a successful undertaking that offers Aboriginal youth positive alternatives, quality instruction and role models that meet challenges and succeed through patience and perseverance."

So far there has been no core funding from government to defray the costs of running such a program, but that hasn't prevented Bosco Homes from developing and implementing a variety of Aboriginal initiatives. Those initiatives have included such things as the hiring of a full time Aboriginal Program Coordinator to assess, develop and integrate a range of Aboriginal resources to benefit Aboriginal children in care, and to assist the staff to become more aware of the cultural traditions of First Nation children. They have also co-hosted Aboriginal summer camps with the Poundmaker Adolescent Treatment Centre, and established sacred grounds inclusive of sweat lodge and teaching tips at the Ardrossan Bosco Homes ranch site. Aboriginal Elders were consulted and were instrumental in many facets of program and resource development. A mini powwow was held to celebrate Aboriginal culture and to showcase the achievement of the children.

On Saturday, December 15, the Bosco Homes Aboriginal Team is planning a Christmas feast, complete with entertainment, in the facility's gymnasium at 10435-76 Street. Invitations have gone out to all of the staff and families involved with Bosco.

"We have some surprise entertainment from the youth at Bosco," assured Campbell, "and I know that everyone who attends is in for a good time. We are also pleased to announce that several Elders and some other special guests have agreed to join us for what promises to be a great evening."

Everyone is requested to meet in the gymnasium at 5:30 in the afternoon for a six o'clock supper and an evening of entertainment.

The organization's Executive Director, Dr. Gus Rozyczko, is the man responsible for the society's day-to-day operations. "Under his leadership, Bosco Homes has become one of the finest services to some of

society's most troubled children," said McKenzie. "These children, most with histories of neglect or abuse, mental or emotional illness and dangerous and destructive behaviours, find hope at Bosco Homes." Two other important achievements that came about as a result of Bosco Homes initiatives include an Aboriginal Cultural Awareness Workshop (16 hours) that was developed and presented to all Bosco Homes staff, teachers and students. From July 1, 2000 to June 15, 2001 more than 400 individuals had participated in these workshops. Developed and facilitated by the Aboriginal Program Coordinator, these workshops meet the standards set forth by the Aboriginal Program Council of the Alberta Association of Services to Children and Families. The other has seen Bosco Homes represented on various regional initiatives (e.g. Ma'mowee Capital Region Aboriginal Service Providers, Alberta Aboriginal ad hoc Committee on FAS, etc.). Bosco Homes continues to partner with Aboriginal and Non-Aboriginal agencies/organizations including the Poundmaker Adolescent Treatment Centre, Blue Quills First Nations College, the Canadian Friendship Centres and others.

But more help is needed. Volunteers, particularly those of Aboriginal ancestry, are urged to contact the Bosco Homes Society for Children, Adolescents and Families. Contact information can be found at the end of this article. Government and business sectors are also urged to get involved by contributing time, funds and company name to worthwhile ventures and projects for Alberta's troubled youth and their families. For more information about the Bosco Homes Society or to learn how you can help, contact Carolyn McKenzie at (780) 440-0708, Ext. 247. For more information on the Bosco Homes Aboriginal Program, contact Wil Campbell at (780) 922-4790, Ext. 254.

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book review

Emerging Justice? Essays on Indigenous Rights in Canada and Australia

by Kent McNeil

Published by: Native Law Centre, University of
Saskatchewan ISBN: 0-88880-441-5
review by John Copley

The tipped scales on the front cover of a new book release by the University of Saskatchewan's, Native Law Centre, offer a clue to the tale within, but if you want to get to the bottom of the story you'll first have to scour through more than 500 pages of text that it's put together in such magisterial fashion that it will undoubtedly be quoted in courtrooms throughout the country, particularly those dealing with cases that involve Indigenous rights.

The author of the new book, *Emerging Justice? Essays on Indigenous Rights in Canada and Australia*, has put together a one-of-a-kind, educational-styled disclosure package that delivers a storehouse of information to readers who want to keep up with the continuing changes and development of the law, especially as it pertains to Indigenous peoples and their inherent rights. The substance of the book, which is delivered through a series of 15 essays, three of which have not been published before, deals with factual accounts, decisions, guidelines, practices, growing acceptances and other revelations that have come about as a result of the lengthy list of cases on the courtroom dockets.

Brilliantly written and carefully scrutinized work is something that educators, lawyers, students, Aboriginal rights advocates and others have come to expect from Kent McNeil, who has authored numerous articles on Aboriginal rights and the legal system in Canada.

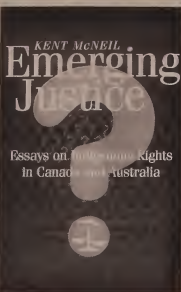
His perception and intelligent commentary throughout the essays offered in *Emerging Justice?* leaves little doubt as to why McNeil is considered the foremost expert on both the science and developing philosophies of Aboriginal law.

Concentrating primarily on the topics of Aboriginal self-government and Aboriginal land rights, the first two parts of McNeil's three-part book contain articles dealing with a variety of subject material that includes the colonization of Canada, treaties, Aboriginal self-government, definition and proof of Aboriginal rights, constitutional protection of Aboriginal rights in Canada and constitutional jurisdiction over Aboriginal peoples. In part three the author discusses the nature and vulnerability of Aboriginal title in Australia.

Emerging Justice? is designed for easy use by scholars and students working with, for or on projects that involve Aboriginal rights. The probing analytical style with which McNeil has presented each of his fact-filled essays is an added bonus for anyone seeking to find the strengths and weaknesses of cases that have already come before the court. He also offers readers the opportunity to learn from those weaknesses by providing insight and examples of what perhaps could have been done to bridge the gaps and strengthen the decisions.

Judges, lawyers and other legal minds seeking or researching documented cases that reflect self-government and Aboriginal land title issues, will also find a great deal of value within the covers of *Emerging Justice?* McNeil's essays are stimulating, inspiring and valuable to both laymen and professionals seeking advice, looking for precedence or simply trying to wrestle through the complex web of information that is slowly but surely transforming itself into a unique pattern that will hopefully one day bring about an equality in justice that all Canadians, including Indigenous Canadians, can live with.

McNeil's essays analyze the broadening spectrum of judicial discourse in Canada and Australia but they also go a step further as the author attempts to prove that there is enough room in the constitution to deal with Canada's newest political reality, Aboriginal self-government. To be convincing and enforceable, however, it must also be able to work effectively, efficiently and equally within the legal systems of the



country. McNeil's ideas are sound and well thought out and his analysis of the transformation and changes in Aboriginal law since the beginning of the 1990s is both perceptive and brilliantly illustrated.

McNeil, who grew up in Saskatchewan, now resides in Ontario with his wife and family. His 1988 book, *Common Law Aboriginal Title*, is credited with having had an influence on the both the Supreme Court of Canada and the High Court of Australia in landmark decisions involving Indigenous land rights.

To order a copy of *Emerging Justice?* contact the publisher by writing to the Native Law Centre, University of Saskatchewan, 101 Diefenbaker Place, Saskatoon, Saskatchewan, S7N 6B8. You can also telephone (306) 966-6189 or send a fax for information to (306) 966-6207. Email inquiries and book orders can be sent to: native.law@usack.ca.

Released in September 2001, *Emerging Justice?* is available in softcover for just \$45 (Cdn) plus shipping/handling and GST.

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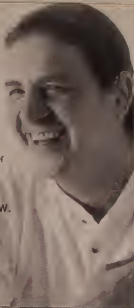
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The Sacred Rock

Collected and illustrated by James Ratt; told by Jean Roberts

Long ago, there lived a widow who had two small boys. She made two small bows with arrows and taught them how to use them.

One day, she told them to go out and shoot some birds to eat. "Later, I will make you stronger bows so that you can shoot bigger game," she told them.

She put some ready cooked meat in a bag and told them to sit on a large rock when they got hungry and wanted to eat.



Every day the boys came home with many ducks, geese, and grouse. The people of the village smiled as the two boys came home each day with their bags filled.



One day while the boys were eating their lunch on a large rock, they heard a voice saying, "I'd like to tell you boys a story."

They looked all around but did not see anyone so they kept on eating.



"Shall I tell you some stories?" the voice asked again. It was coming from the rock they were sitting on.

"What kind of stories do you tell?" the boys asked then. The rock said he told stories of things that happened a long time ago. He said, "If you will give me your birds, I will tell you many stories."

The two brothers laid their ducks and geese beside the rock and sat close to it as it told them strange stories and legends. It was almost sunset when the voice from the rock said, "You have to go home now, but come back tomorrow and I will tell you more stories."



On their way home, the boys shot three birds each. When their mother asked why they didn't have more, they said the ducks and geese were getting scarce. The same thing happened the next day and also the day after.

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The mother knew that her children were not telling the truth. So, she went to the Chief and told her the problem.

The Chief said, "I will send two men tomorrow to follow your sons to see what they are doing with their catch."

This was done and the two men watched the boys shoot ten birds each. The boys then laid them down beside the rock.

As the men watched, they were surprised to hear a voice coming from the rock saying, "Bring all the people from your village here tomorrow. Tell them to bring some food or a gift and I will tell them many stories."

The Chief and all the people were astonished to hear what the breves had to tell. The Chief said, "We will do as the rock says."



Everyone took some gifts or some food and went to the talking rock. When the people had all made their offerings, they sat down around the stone and the voice began to speak. It told wonderful stories of beautiful lands and strange creatures. It told of animals that could talk to one another and of people yet to come to this land.

When it was almost sundown, the rock said, "I have told you many stories and it is up to you to keep them as long as the world lasts. Tell them to your children and grandchildren but make sure they always place tobacco or a little food before the story tellers."

The rock never spoke again, but for many years the Indians visited the sacred stone. Today, some old people still remember those legends and stories. When you visit old people, you should always carry a gift. The old person will never refuse it.



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Focus on Education

Ta-Otha: a progressive little school with big ideas

by Heather Andrews Miller

A tiny school located in a remote and scenic area of Alberta has shown it has big-city ideas for its future. Once a 35-year-old, two-roomed building with only 28 students, the school obtained a new portable facility in 1998 and now boasts regular attendance of 66 eager scholars. "Not only has the more modern building helped us achieve our goals, but we have the right blend of dedicated teachers, community support, and students who excel in their studies," says Butch French, principal.

The Stoney First Nation school is located on the Big Horn Reserve, some 20 minutes from Nordegg and a three-and-a-half hour drive south west from Edmonton. French has worked in the education system for his 22-year career, most of it in First Nations schools. He says the teachers who have applied to work at the Ta-Otha Community School are mature, hard-working professionals whose first concern is helping their students succeed. In addition to French, there are five teachers, one special education teacher and one cultural teacher.

A new building and an excellent instruction staff isn't the end of the community's goals for the children's education, however. "We don't have a gym, but fortunately, we share facilities with other First Nations in the area who fall under Treaty Seven and can participate in sporting events in other communities," explains French. A children's festival is also planned at Kainai First Nation, which is located nearby at Standoff, in which the children plan to participate.

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"And we regularly attend a science fair, winning awards these past two years," he says, adding that the students are already looking forward to being part of the next one in May, 2002. The science fair idea is an evolving one, with culture being brought in to blend with science. "For example, the tanning of hides is actually a scientific procedure," he explains. "We try to partner culture with their academic studies wherever possible." Culture camps are held frequently as well.

The kids themselves, though, are what makes the school unique, says the principal. "These kids are pretty special. Since I've been here there has never been a fight among the students. The older kids help the little kids, and everyone knows each other and is there for each other," he says.

The neighbouring Wesley, Chiniki and Bearsapaw Bands of the Stoney Nation have a partnership with the University of Calgary to train their teaching assistants, with staff attending instructional sessions every Friday at the community of Morley. "They graduate from a two-year course with a valid Teacher's Assistant Certificate which is recognized anywhere. They work through the Faculty of Native Studies, so culture is a big component of their courses," he says.

The community also initiated a series of healing sessions that ran for several months. "Those people attending were in the process of turning their lives around following a period of suffering, whether it was the result of residential school trauma, or substance abuse," French says. The successful participants then turned their attention to further educational pursuits. "As a result we are now training local people as receptionists and teaching assistants, with plans for training library personnel in the future, so that there is greater continuity at the school when staff members come and go," he says.

The internationally renowned group Four Worlds ran the workshops. "The founders of this group had tremendous success in their own community of Alkali Lake, British Columbia, where they reversed the unhealthy lifestyles of their residents and became a clean, vibrant, healthy, sober community. Since its beginnings many years ago, the group has helped people all over the world achieve similar results."

"Four Worlds ran the workshops, one in the evening after school for youth and others were held in the daytime for the adults who needed guidance and encouragement to turn their lives around and recognize their potential. Other projects which are in the planning include a Meal on Wheels program. "The counsellors were very supportive with any ideas and



projects we had considered," he adds.

"But as far as the school goes, our main focus right now is on obtaining a permanent school and a gymnasium," continues French. "We're negotiating with Indian and Native Affairs Canada (INAC) who are reviewing our present proposal to continue to improve our educational facilities. Currently the school has classrooms for students from Kindergarten to Grade 10. "We'd like to open up Grade 11 and 12 here as well, because students who want to go beyond Grade 10 at present have to travel an hour-and-a-half each morning and night to Rocky Mountain House by school bus to attend high school there," he says. In the winter travel time is often extended to two hours if weather and road conditions are unfavourable.

One thing is certain for the students of the Ta-Otha Community School. With the proactive and progressive group of parents and educators helping them along the path to higher education, readers can look for more good success stories to be told in the near future.

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Sunchild Cyber School exceeds expectations

by Martin Sacher

September of 2001 the initial operation of Sunchild Cyber School was launched. In this short span of time Sunchild Cyber School has seen a pattern of academic success develop.

It is no secret that First Nations students have not met with great success in the traditional school setting. Concurrently this same issue has been a great concern within the department of Indian Affairs and most certainly on most First Nations reserves.

Over the years many programs have been devised that deal mostly with rhetoric and theory and have had very little to do with the actual application and delivery of educational programs. Sunchild Cyber School has developed a functional model that deals with the many concerns and issues that inhibit educational success of First Nations students. I invite you visit our web site www.sccyber.net and read the "history" icon.

The following information represents a summary of information provided at the "Knowing Your Spirits Conference" in Edmonton on November 21, 2001.

Sunchild Cyber School began operations with several key criteria in mind. Summarized these criteria are to provide quality instruction by quality instructors, address "student retention" on reserve, provide a legitimate service for adult students and provide 44 successful services at an overall reduced cost to the school.

In our Pilot Year 2000 - 2001, 14 diploma courses were taken and 11 of 14 students passed their diploma courses. A 79 percent success rate was achieved at the diploma level. There were 30 student courses attempted through the Cyber program, and 80 percent or 24 of 30 students successfully completed their courses. Ten percent or three of 30 students did not complete the course and re-registered in the same course the next semester, 2001 - 2002. Ten percent or three of 30 students dropped or were removed from their course.

Presently we are instructing 65 student courses in 28 different subject areas from 5 different First Nations communities. The subject areas of instruction are evenly divided amongst the Humanities and Sciences. Students are presently on task and passing in over 80 percent of the subject areas. Students who are not passing still have time in this semester to "catch up". The student success rate parallels the provincial school system's and is unheralded amongst First Nations Schools.

In a recent study of Alberta First Nations High Schools some of the following areas were addressed: School Population Growth, Student Retention and Graduation Success. Sunchild First Nations School was the only school to achieve growth in these three areas. All other schools have seen a reduction in school growth, student retention and high school graduation.

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Sunchild Cyber School will expand the student base by January 2002, and will cap student enrollments at 150 courses. We will develop a provincial on-line First Nations' consortium to be established by schools involved in the 2001-2002 program. (This means schools involved in 2001-2002 program will make the rules for 2002-2003 program.)

Sunchild Cyber School would like to thank Sunchild Education Authority and Sunchild Chief and Council for their support and vision in the establishment of this project. We would also like to thank the Sunchild Cyber School instructors and the individual key teachers from the participating schools. Without their tireless and dedicated work this project would not experience success. Finally, Sunchild Cyber School would like to thank INAC



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for their support of the Cyber School project.
Martin Sacher is Program Administrator of Sunchild Cyber School.

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Army Cadet Corps offers exciting leadership programs

by John Copley

For decades the Royal Canadian Army Cadet Corps, open to all boys and girls ranging in age from 12 to 19 years, has been offering one of the most exciting and rewarding leadership programs available anywhere on the continent.

"There is no other program like it," assured Major Duke DuFault, the Vice President and Northern Zone Chairman of the Army Cadet League of Canada (ALC) and an active member and leader of Royal Canadian Army Cadet Corps, Branch 2995, in Lac La Biche, during a recent interview with *Alberta Native News*. "The Corps offers opportunities through group participation, unity and teamwork, leadership and physical fitness programs and outdoor activities that vary in both content and locale. The Army Cadets offers an exciting array of programs for both young men and women who want to develop their talents, hone their skills and participate in a program that offers registration, relaxation, education and opportunity for the future."

The term, "cadet corps," first appeared in Ontario in the late 1890s. By 1906 the first set of rules for the corps had been written and young men with an appetite for adventure soon began to join up. In 1918 more than 60,000 cadets were enrolled in the corps and by 1942, when His Majesty King George VI designated the title, "Royal," to the army cadets, there were nearly 120,000 members. Today, the Royal Canadian Army, Navy and Air Cadet Corps have a combined enrolment of just over 60,000 members. That number is expected to grow steadily during the next decade as interest in military careers once again appears to be on the rise.

The Royal Canadian Army Cadet Corps (RCACC), as we know it today, falls under the auspices of the Army Cadet League of Canada (ALC), a civilian organization that acts in partnership with the Department of National Defence and individual corps sponsors. The league has branches in all of Canada's provinces and territories.

Working with the Army Cadet program is the Cadet Instructors Cadre (CIC), a component of the Canadian Forces Reserve Force, whose primary duty is to supervise, administer and train the three branches of cadet corps across Canada. The nearly 6,000 CIC officers that dedicate their time instructing and providing expertise to young cadets across the nation are civilian personnel who represent just about every walk of life you can name. Doctors, lawyers, clerks, secretaries, police officers, students, mechanics, construction workers, authors

and ex-military personnel – each a different person, but each with a common denominator – their individual and collective determination and dedication to the development of Canada's youth.

"Every person who enrolls in the RCACC program has the same opportunities available to them," explained Major DuFault. "Each person who enrolls is treated with dignity and respect. Cadets can move up through the ranks and do so on the merits of their efforts, attitude and accomplishments. The premise of fair play and fair opportunity for each cadet is essential to the continued success of the program."

Cadet units usually meet one evening each week, with occasional weekend outings that could include a field trip, campout, survival class or other outdoor activity. Summer cadet camps are held across the country and both CIC officers and cadets who have qualified through training and previous camp attendance, are eligible for paid summer employment. "This gives advanced cadets the opportunity to utilize their leadership training and to put their knowledge and skills to work by helping in the training of younger and less-experienced cadets."

Summer camp is an especially interesting time for members of the RCACC program. Camps, which normally run for six weeks, are located across Canada. Alberta Army Cadets usually attend the Army Cadet Summer Training Camps in Vernon, British Columbia or Whitehorse, Yukon Territories. Cadets earn the privilege of attending the summer camps by their participation and progression through the Corps training programs. Other areas have also been set aside for cadet training. Three camps, one in each of the three ALC zones in Alberta, are maintained by the League and are used as weekend retreats throughout the year for cadet (and scout) units that wish to utilize them. The training areas include Camp Howard in the Southern Zone, another north of Cochrane near the Rocky Mountains and a third in the Ghost River Wilderness Area. Not all cadets however, can make it to summer camp. Jobs, household responsibilities, studies – there are a multitude of reasons why a cadet can't make it to a six week camp. But last year, even some of those who missed the regularly held summer camps managed to attend a separate camp in the Lakehead Provincial Park Wilderness Area that was organized by Major DuFault.

Seeing a need for a summer camp for cadets living in the northern regions of the province, Major DuFault, an experienced and qualified instructor, developed "a two week program that encompassed both training exercises and social experiences in an Army Cadet Corps outdoor field environment."

Known as "Operation Roundup", the exercise, held during the month of July, included a five-day expedition by canoe that saw participants cross five lakes and make several portages around shallow water and rough rapids. A survival workshop that had participants spend 24 hours alone in the bush was another of the exercises that Major DuFault and his very able assistant, Lt. J. Chafe, put on during the camp. Other activities included basic canoeing, a firearms safety course that culminated with participants receiving their FACs (Firearms Acquisition Certificates), bush and field craft, wild animal alert (bear and wolf) and first aid training to the qualified SJA Standard Level.

"The cadets found the entire course to be a great experience," said DuFault. "We met most of the objectives we set for the camp and look forward to holding another in the future. Many cadets who live in the northern regions, or in areas like Lac La Biche, where both major centres and army cadet summer camp locations are few and far between, have difficulty leaving for a six week period of time. By holding these smaller, mini camps, everyone who is participating in the RCACC program has the opportunity to get the outdoor experience and enjoy the fun that comes with summer camp activities."

For more information about how to join the Royal Canadian Army Cadet Corps in the Lac La Biche region, contact Major Duke DuFault at (780) 623-2999 or (780) 689-2249. You can send a fax request for information to (780) 689-5182.

To learn more about RCACC units in your area check the internet at www.cadvision.com/blockchar/ or www.isys.ca/army.



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Under the Northern Sky

In a manner of speaking

by Xavier Kataquaptit

I am like most people from my community of Attawapiskat on the James Bay coast as I have a good grasp of our traditional Cree language. As a small child, this was my first language and I learned it before I was taught the English in school. Even in elementary school in the community, the Cree language could be heard in the hallways and classrooms as all of my people communicated naturally in the traditional language.

As young children we learned the basics of the language from our families, friends and from others in the community but it seems that we never really fully developed our skills for the language as we grew older. I recently met with Anastasia Week, Interpreter and Translator of the Cree language for the Ojibway and Cree Cultural Centre in Timmins, who told me that many of the young people, including myself, use the basic form of the Cree language. We do not use the traditional original or old Cree that is known by the Elders along the James Bay coast.

Anastasia has a great command of the Cree language and she provided me with a demonstration of this difference in language use. She asked me what I would say in Cree if I were picking berries. I answered her by saying *Mee-Nee-Sha Nee Ma-Wah-Too-Nay-Nah-N*, which literally translates almost word for word in English to I am picking berries. She told me that was a good way of saying it but added that in the old Cree a single word, *Nee-Kee-Moo-Meh-Nah-Nah-N*, is able to describe that task.

Anastasia explained that since we are greatly influenced by the non-Native English culture, many of the young people tend to speak Cree in an English mindset. They think in English and speak in Cree. So it is not really incorrect in that a Cree person can understand the intent of a statement but it does away with the use of the original Cree language. The sad part is that in this manner we are losing our more efficient and traditional language. At the same time people are



taking short cuts in translating from English to Cree and in some cases this is because some of the English terms do not exist in the Cree language. This is sometimes obvious during a conversation when a Cree speaking person combines an English word with a Cree ending, such as 'Shoppick' for shop or store, 'Schoolick' for school or 'Washroomick' for washroom. These Cree-ized English words are understood but most people have a proper term in Cree.

People my age in Attawapiskat speak the language fluently and converse in Cree just about everyday but our Elders sometimes find it hard to communicate with us. When I talk to my parents or some of the Elders up north, it is difficult for me to communicate with them because I sometimes find myself at a loss for words during a conversation. I find myself explain-

ing situations or providing descriptions of events in an awkward way by thinking in English and this makes my conversation longer than it has to be. I learn a lot when I listen to the Elders speak the language and often I have to ask them the meanings of words I have not heard before and I happily add them to my vocabulary. There are many ways to learn the language but the best way is from one of our older Elders.

Thankfully, the Ojibway and Cree Cultural Centre is working to try to address this problem by developing educational and reading material to teach the language and especially the old Cree. One of these projects is a Readers Series that Anastasia is creating for young children who are learning the language. These books not only teach the language but also incorporate the use of traditional words and phrases that are part of the original or old Cree language. I consider myself fortunate to be able to speak my language and to have access to people who can help me learn more.

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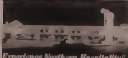
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The teachings of the feather

by Violet Soosaay

There has always been an aura of mystique surrounding the Eagle for Aboriginal peoples. The Iyiniw or Nehiyaw has always deemed to honour this spirit from the animal world. It soared so high in the heavens that Iyiniw or Nehiyaw held it in high esteem since it was so much closer to the Creator. The Eagle became a power of vision, strength and courage. There are many special meanings and special uses for the Eagle.

It is common knowledge that Iyiniw or Nehiyaw depended on animals for knowledge of the world around them, the environment, of life and of themselves. Animals had a sense for changes in the world, the changing of seasons and of things to come. Iyiniw or Nehiyaw does not possess the animal sense. The Eagle was the leader in all those things and it represented foresight and courage. The relationship to the earth and nature has always been intimate and intensely personal for the Aboriginal peoples and because of the special relationship, they are closely related to sacred beliefs. The Creator had given each



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group of people belongs for survival. We must trust ourselves to ensure that our needs are met.

The Cycle of Life is holistic. The Creator is the centre of all life. The life of a person follows a pattern of the seasons or pattern of a day, from childhood, to youth, adulthood, and old age. The completeness of a circle indicates no beginning and no end but eternity. The path of life calls for balance and harmony but there are no landmarks to guide from birth to death. The Iyiniw or Nehiyaw can only give an ideal interpretation as to how that could be done. It is only once that the path of life is trod upon and each person must walk in a sacred manner.

The ways of an Aboriginal are the ways given from the Creator. It is in these ways that a balance or equilibrium in an ever changing world can be achieved. The gift of life is the greatest gift and must be respected. In the Creator, everyone is good, valuable and beautiful. The culture, history, customs, ceremonies and beliefs belong to the Aboriginal to take along that walk. Only then can one attain a peaceful balance in mind and body as each is also the guardian of their own spirit. Their spirit will be reflected by thoughts, speech, emotion and touch.

A gift of an Eagle Feather is a great honour. It is a mark of distinction, one that could indicate that a rite of passage has been earned. The Eagle Feather represents the norms, responsibilities and behaviours that are all a part of the conditioning, learning and com-

mitment to a spirit. It is in this way that life is honoured and becomes whole. The law of nature calls for one order of life to depend on another.

The quill of an Eagle Feather represents stability, strength and foundation. In the Cycle of Life or wheel of life, it represents the spirituality of the people. This is where the beginning and ending meet. The quill represents the beginning and ending in the spiritual journey of life. Birth and death are represented here as rites of passage from and to the spiritual world.

Conception, the nine month journey and childbirth are sacred and begin here. Traditionally, there were ceremonies or celebrations for the beginning of life.

The plume of an Eagle Feather or fluff is white, billowy and soft. It represents the purity, lightness and gentleness of a child full of the spirit and so new to the cycle of life. The plume is distinctive and usually a token of honour.

The plume in the Cycle of Life is the beginning of the formative years, childhood. It is the age of innocence, pride and dreams - a time for bonding and attachment to relationships, values, attitudes, behaviours, personalities, character and to the environment. It is a time for security and integration.

The vane of an Eagle Feather represents flexibility and adaptability with gentleness and firmness. The vane has a unique design as each feather is unique. Each individual is also unique. This is the expanded

Continued opposite

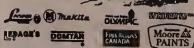
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CHRISTOPHER HARVEY CHAMBAUD 2001

BLACK HAWK ©

Teachings, Continued from page 34

part of the feather just as youth are now expanding into the world and each is responsible for themselves.

In the Cycle of Life, the vane is the continuation of the formative years. The children have achieved their rights of passage, a boy becomes a hunter or warrior and a girl has reached womanhood. During this phase, there is learning and guidance. The mind, the mouth, the heart and hand (avenues for the spirit) are being nurtured. Example and reinforcement are given in the proper direction to strengthen their spiritual

wellbeing and identity. It is a time of enrichment, logic and proof.

The entire feather is straight, strong, firm and gentle. The top portion represents the peak of life. The conduct of adulthood is to bring out the best in beauty and goodness. Men have achieved bravery, skill or character and have been renamed accordingly. Women have achieved a level of knowledge basic to the survival of the people. Self-discipline, survival skills, loyalty, solidarity, and respect within family are above all individual interests. The foundation laid for them is intact. Interdependence, empathy, insight and foresight enables them to be keepers and protectors of the culture. It is at this phase that marriage and child-

bearing are foremost.

The opposite vane continues to represent flexibility and adaptability with gentleness and firmness. In the Cycle of Life, a level of seniority is established. Conduct of parenthood has been proven and movement into grandparenthood is inevitable. Relationships, community and nationhood are important. Responsibility for the welfare of others, young and old in the purpose of guidance. To encourage and support others is to give back what was given and to give more of one's self.

As in the opposite, the plume of the Eagle Feather represents purity, lightness and gentleness. Purity in mind, body and spirit is achieved in old age. Elders become frail and weak like children. It is a very honourable age that speaks no arrogance or greed but the fulfilment of life to the best of one's ability. They become the keepers of the wisdom with peaceful energy, authority and purpose. Elders are as highly esteemed as the Eagle.

Once again the quill represents the beginning and ending in the spiritual journey of life. Death is at the end of the Cycle of Life and is also a rite of passage into the spiritual world. The spirit lives on in the hearts and minds of loved ones into eternity. One has known his natural space, only once does he pass this way, he has made his journey. To honour death is to honour life as both are important in the spirit world.

The Aboriginal peoples have been given many gifts from the Creator. The gift of the Eagle spirit is one such treasure. Now is the time to revitalize our knowledge and understanding of these gifts so that the Aboriginal cultural beliefs, values and customs are not lost forever.

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ALBERTA NATIVE NEWS

Section Two

Volume 18 Number 12
December, 2001

Amiskwaciy Academy seeking mentors and role models

by John Copley

An important calling awaits any *Alberta Native News* reader interested in sharing his or her expertise with students of Edmonton's Amiskwaciy Academy, the Edmonton Public School Board's first Aboriginal high school, developed last year to help "address the changing nature of the community," and to provide Aboriginal students with the transitional tools, including guidance and support, that will enable them to have a better chance of achieving academic success.

"We'd like to hear from any individual, company or organization that is interested in participating in the Amiskwaciy Academy Mentorship Program," said Career Counsellor, Kathy Richer, in a recent interview. "This is an ideal opportunity for interesting, up-beat people to participate in a worthwhile venture that will benefit not only the students they share their experiences with, but the communities they live in and the organizations and companies they work for. Mentorship Program participants experience a variety of undertakings, including work experience, job shadowing and time with professionals employed in the student's current career area of interest."

Mentors can also "participate in business and/or education partnerships that can serve as models for the district, or volunteer to be part of a speaker's bureau," explained Richer. "Speakers participate by hosting or conducting class presentations."

The Amiskwaciy Academy offers Aboriginal high school students an education that mirrors the philosophies and traditions of their heritage. The Academy, which educates students by using an Aboriginal cultural perspective, provides a balanced curriculum that reflects the values and traditions of the Aboriginal community.

The school year, based on the four seasons, is likewise divided into four terms, each having its own theme. The terms and associated themes are as follows: September to November: Preparation (Berry picking, Sweetgrass, etc.); November to January: Hunting, gathering and singing; February to April: Storytelling, dancing and feast; April to June: Re-awakening. The four themes are celebrated throughout the year with unique options, extracurricular activities and special events for each (theme) season. The different themes are also reflected in the content of individual courses during the school year.

The Amiskwaciy Academy Mentorship Program has numerous goals and objectives and currently needs more mentorship involvement to help ensure that these goals are met.

"The Mentorship Program has definite purposes," explained Kathy Richer. "These include the opportunity for Amiskwaciy Academy students to grow and to develop skills and values and to realize the important and invaluable feedback and coaching that they receive from mentors and role models with expertise in the student's area of interest. The fact that students have access to someone who has been through college, university, trade or technical school also helps them in preparing for the future. Job shadowing in a particular field of interest and promoting motivation and responsibility in academics is another thing that mentors do - and a fulfilling and rewarding task it is. Mentorship can be a very powerful experience that will help shape the philosophies, personalities and aspirations of our students. Aboriginal leaders are needed in our culture and in our communities and leaders who have learned from mentors are highly proficient in learning from experience."

Why is there a need for mentors?

"There are many reasons," explained Richer, who said that youth, many of whom "seem to lack real choices and knowledge of possible career opportuni-

Continued on page 48



Neskonlith Nation opposes 2010 Olympic bid

by John Copley

The Neskonlith First Nation near Chase, B.C. has been embroiled in a bitter dispute with the provincial government ever since the latter approved a deal that saw the creation of a ski resort on what the Neskonlith have for centuries known as their traditional lands. The fact that the government also approved a \$70 million expansion to the Sun Peaks Ski Resort project hasn't made things any better.

"Broken promises, negotiation only after we meet impossible preconditions and acts of bad faith by government," said Neskonlith spokesperson, Richard Manuel, in a recent interview with *Western Native News*, "have all contributed to the problems we face today. It's nothing that can't be overcome, but first government has to speak to us on equal terms and stop treating us like helpless underlings. All we ask is for fair and equitable treatment, but so far all we are getting is a 'do it our way or don't do it at all' attitude from the province."

Back on October 23 this year it looked like things were on the right path when Arthur Manuel, Chief of the Neskonlith, said that he'd finally heard some good news.

"Mr. Plant's (Geoff Plant, B.C. Attorney-General)

letter is a very positive sign," said the chief, after getting word that the man who controls Aboriginal Affairs in the province wanted to sit down and talk about the ongoing dispute at Sun Peaks, an area that the Neskonlith have been peacefully protesting for more than a year. At the time Chief Manuel chastised the federal government, who refused to sit and talk and instead insisted "that we accept the 1986 Comprehensive and Specific Claims Policy."

Manuel made his position clear regarding future negotiations with the feds when he alluded to the Supreme Court of Canada's *Delgamuukw* Decision, a decision that has not yet been implemented by government, despite the verdict of the country's highest court. "The 1986 policy has been rejected by the majority of the Peoples of the Interior," explained Manuel. "We want to begin a new process of negotiation, one that is based on the Supreme Court of Canada's *Delgamuukw* Decision and we hope that at some point Mr. Nault will fulfil his responsibility by joining us in these talks."

Richard Manuel said that a "few short meetings" did take place between the chief and Geoff Plant, but

Continued on page 58

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Judge rules retiring Aboriginals entitled to CPP

A 50-page decision that could see thousands of First Nation citizens added to the list of eligible Canada Pension Plan (CPP) recipients was rendered in an Ottawa court during the last week of November by Federal Court Justice Francis Muldoon, who criticized Ottawa for not including Aboriginal Canadians in the national pension plan scheme when it was advised to do so in the mid-1960s. Judge Muldoon, who documented years of opposition to Ottawa's exclusion policy, including the strong words of condemnation in the Royal Commission on Aboriginal Peoples report of 1996, said government has had plenty of opportunity to set things right. Most importantly, however, was his decision that the plaintiff in the case, 62 year old Rose Bear, an Ojibway woman who contributed more than 34 years of her life working in a Manitoba First Nation community, is entitled to full and retroactive CPP benefits. Judge Muldoon said that Aboriginal Canadians, whether they pay taxes or not, are entitled to the same treatment and respect, including retirement expectations, as every Canadian.

"The applicant submits that the differential treatment under the CPP has violated her human dignity and freedom by imposing disadvantage, stereotyping and social prejudice and by failing to treat her... as a human being and a member of Canadian society," said Muldoon. "The court affirms those submissions." Judge Muldoon said Canadians have the right to live out their retirement years in dignity.



"Many, if not most Canadian citizens live out their retirement years with a sense of pride in receiving a pension because of a lifetime of contributions," Judge Muldoon wrote in his recent decision. He also said that the applicant, Rose Bear, "is not seeking a hand-out, but rather is asking that she be treated like all other Canadians and be entitled to retire after 34 years of employment with a sense of pride and accomplishment."

Rose Bear launched her challenge 10 years ago because although Aboriginal Canadians were added to the CPP plan in 1985, she was turned down when she wanted to make retroactive payments back to her start-work date in 1966.

The decision is expected to have a major impact in Ottawa, where government officials have estimated that the cost of retroactive payments to Aboriginal Canadians could exceed three quarters of a billion dollars.

Judge Muldoon, who criticized Ottawa for failing to heed the wisdom of its legal experts and lawmakers when the CPP was created in 1966, accused government of "walking into this problem with its eyes open."

Referring to Ottawa's defense of its policies as "feeble" and "unconvincing," Judge Muldoon said that "the respondent's actions perpetuate the negative view of some people in Canada that Indians on reserves, notably those who are approaching retirement and who are becoming eligible for CPP benefits, are less deserving of concern, respect or consideration than other working Canadians."

The ruling will allow thousands of Aboriginal people who worked in First Nations communities in Canada between 1966 and 1988 to apply for retroactive CPP benefits. The option, which is available to Canadian workers and their employers, requires applicants to make back-payments to the plan.

Rose Bear will have to pay about \$4,000 to bring her claim up-to-date, something she says she is quite willing to do. Once the paper work is finished Ms. Bear will receive about \$600 a month in CPP benefits about \$500 a month more than she would have received before Judge Muldoon's ruling.

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On behalf of all the R.C.M.P. Members and Staff of "K" Division (Alberta) we pray that the Great Spirit guides your families and communities into a joyful Christmas with your loved ones and blesses you with a Happy New Year.

FROM
 THE COMMANDING OFFICER,
 R.C.M.P. MEMBERS,
 AND STAFF
 OF "K" DIVISION (ALBERTA)



ASSI. COMMR. B. SWEENEY



LETTER TO THE EDITOR

Dear Editor,
My name is Janice Willier and I am writing about an article which appeared in *Alberta Native News*, about Helen Gladue and the Treaty 6 First Nations Veterans.

I am very interested in this article, since my grandfather Jean-Pierre Young is a World War II veteran. I represented him, along with other First Nations veterans from the Bigstone Cree Nation in Treaty 6 last fall when round table discussions began between stakeholders which included S.F.I.N., the three departments of the federal government (National Defence, Veterans Affairs, and INAC), First Nations veteran representatives from each province, as well as those people who did not fall under the S.F.I.N., such as the Bigstone Cree Nation and Treaty 6. At that time, I was introduced to Helen and her husband Joe.

I must extend the absolute greatest thanks from our veterans and their families to Helen Gladue for all her hard work and dedication she has put into this project. It was truly a labour of love and she received very little, if not any remuneration from any organization, let alone thank you from our people. This woman single-handedly created a database that cross-referenced each Alberta First Nation veteran's information required from each government department. The Federal government - with all their money and manpower - was unwilling or unable to undertake such a task. She has represented Alberta during ongoing discussions and has fought hard for our veterans to be given the recognition and the respect that they deserved but did not receive upon return to their homes. Helen has devoted many, many hours of work into ensuring that none of our veterans - including those outside of Treaty 6 - were forgotten. Thank you for

featuring an article about her hard work and for showing us what a true spirit she is.

Sincerely,
Janice Willier



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Protecting Mother Earth



Remove net-cage salmon farms, says Leggatt

by Sid Tafler

Salmon farm net cages pose a threat to wild salmon and the marine environment and must be removed from B.C. coastal waters.

This is the primary conclusion of a former B.C. Supreme Court judge who just completed a review and eight days of public hearings on salmon farming in British Columbia. "There is no question that net cages are the root cause of environmental damage, including massive escapes of Atlantic farm salmon, disease transfer and pollution of marine waters and the ocean floor," said Stuart Leggatt of the Leggatt Inquiry into Salmon Farming in British Columbia.

Leggatt recommends that all net-cage salmon farm be removed from B.C. waters within three years in his report, *Clear Choices, Clean Waters*, released this month. He urged government and industry to work together to assess various fish farm systems that minimize environmental damage. Two such systems were presented to the inquiry, a land-based salmon farm near Nanaimo and a solid-wall floating marine operation in Washington State.

Leggatt also warned that by operating in territories that are subject to unresolved Aboriginal claims and failing to effectively consult First Nations, the industry may be violating Aboriginal rights. He referred to the Delgamuukw decision of 1998 which requires consultation or consent of Aboriginal nations on decisions affecting their territories.

He recommended meaningful consultation and involvement of First Nations in the industry as a means of resolving legal conflicts with Aboriginal groups.

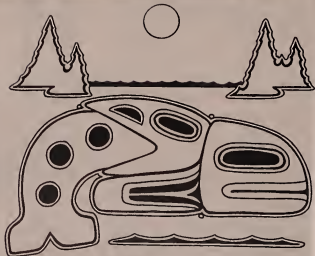
Leggatt also found that industry pollution may be violating federal fisheries law. "A specific finding is that pollution of the environment caused by net-cage salmon farming may well violate the federal Fisheries Act, particularly Sections 34 and 35 that deal with fish habitat protection and pollution prevention."

Our best wishes to all the Metis and First Nations
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CHRISTOPHER HARVEY-CHAMBAUD, 2001. ©

The Leggatt inquiry was established by the David Suzuki Foundation, but set its own terms of reference and operated independently.

Leggatt toured B.C.'s salmon farming regions in October, holding public hearings in Tofino, Port Hardy, Alert Bay, Campbell River and Vancouver. He presented six recommendations to Prime Minister Jean Chretien and Premier Gordon Campbell:

- Remove all net-cage salmon farms from the marine environment by January 1, 2005.
- Remove responsibility for promotion of aquaculture from the Department of Fisheries and Oceans- increase monitoring and regulation of salmon farming by government regulators.
- Increase involvement of communities, especially First Nations, in consultation, partnership and ownership of salmon farming operations.
- Maintain the moratorium on new farm sites with no further expansion at existing sites, complete and update the Salmon Aquaculture Review.
- Apply the precautionary principle to regulation of the salmon farming industry.
- Require labelling and identification of farm salmon at the consumer level.

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Pine beetle epidemic rising

The mountain pine beetle epidemic in west central B.C. now approximately equals the provincial allowable annual cut and is the largest epidemic in Canadian history said Greg Jadrzyk, President of the Northern Forest Products Association.

The epidemic increased by almost 80 percent this summer. Now covering an area of more than 8 million hectares the epidemic has infested more than 72 million cubic meters of lodgepole pine. The epidemic is spread over an area that is 700 kms long and more than 400 kms wide. Last year the epidemic covered an area of approximately 5.7 million hectares and had infested 40 million cubic meters of pine with a timber value of \$3.4 billion.

"This epidemic is now spread over more than 17 percent of the provincial working forest and it has consumed enough timber to keep every sawmill in B.C. operating for one year," said Jadrzyk. "The lumber value of the infested timber tops \$6 billion. At this point government and industry intervention will not stop this epidemic, only very cold weather can bring it to a halt and there is no cold weather in sight."

The mountain pine beetle is highly adapted. It can survive winter temperatures up to minus 40 degrees due to an antifreeze it produces. Continued warm winter weather, combined with large areas of over-mature pine forests have created the ideal conditions for the beetle.

"In the early stages the epidemic looks like the measles," said Jadrzyk. "It colonizes small patches of forest and then expands until it consumes all of the surrounding pine. In many areas you can fly for miles

and see a forest of dead, red trees."

Industry's strategy in managing the epidemic has been to harvest these small patches of infested trees with the beetles under the bark. In the milling process the beetles are killed. More than 12 million m3 of cutting power has been moved into infested areas to attempt to harvest more "beetle-attacked" wood without increasing lumber production.

"The ongoing uncertainty surrounding the softwood lumber dispute and depressed economic conditions in North America could hamper industry's ability to bring its full resources to bear on this epidemic," said Jadrzyk. "There is no point in cutting the wood if we have nowhere to ship it. Mills in the epidemic area have significantly curtailed production throughout the year due to low lumber prices caused by falling consumer demand."

Compounding the reality of low lumber prices is the high cost of harvesting small patches of beetle-infested timber.

"The small patch harvesting that is the most effective in many areas of the epidemic is very expensive," said Jadrzyk. "Industry and government are focusing all available resources at the problem, but it still will not be enough to stop the epidemic's spread without a cold snap."

While the province and industry focus on reducing the spread of the epidemic, unprecedentedly large stands of dead timber are being left in the epidemic's wake. These dead stands pose various problems including increased fire risk, risk of mass areas of blow-down and increased environmental disturbance. Canada has been calling upon the Government of Alberta to assist in the beetle battle by funding the rehabilitation of these dead stands.

"Industry is very concerned about the effect on the ecology that these vast stands of dead timber will have over the long term," said Jadrzyk. "We have never experienced areas of dead forest this large, so no one can say with any degree of certainty what the

impact will be. We are urging the federal government to provide funding to rehabilitate these stands, particularly in areas containing sensitive wildlife habitat and unstable terrain. We are also calling upon the environmental community to support these rehabilitation efforts."

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There are some who understand me and many more that don't
and everyday I meet some more who say they will but won't

I'm the North American Indian and these wrinkles on my face
have come from all the worries and the hardships of my race
You say that we are pampered and we don't deserve our rights
but maybe someday you'll come around and finally see the light

I'm the North American Indian and you see me everywhere
from Whitehorse down to Tucson from Alberta to Lake St. Clair
You point your fingers at Oka, Alcatraz and Wounded Knee
and you try to say we're savages like you learned in history

I'm the North American Indian and I've learned to take a stand
against all the things that take away the beauty of this land
I've watched you from a distance and now I see just what you want
you want everything for nothing while we get nothing for what you've got

I'm the North American Indian and I'm very proud to say
that our circle is getting stronger each and every day
as we search for ways to solve the problems that we face
our struggle for survival is no longer such a race

I'm the North American Indian and if you look into my eyes
you'll see 500 years of struggle in the midst of genocide
I try to share the things I know and learn all that I can
because our circle has a place for each and every colour on this land

I'm the North American Indian and I pray for harmony
the Hollywood version of the wild, wild west has caused a lot of grief
so remember when you see me that I'm not a savage like they say
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Learning and Literature

Native schools could solve failing grades

by John Copley

Scholars and experts in the field of education are touting the success of an Edmonton Public School Board initiative that last year approved and this year opened the capital city's first Aboriginal high school as a possible formula for the future. If the words of these experts, who've now been joined by other Aboriginal political and social leaders, are accurate, and their goals remain steadfast, Amiskwaciy Academy could be setting a precedent that will change the way that Alberta's learning system deals with the education of Aboriginal peoples in the future. Due to move into their brand new education facility in February next year, the Amiskwaciy Academy has not only been setting new precedents in education, but has also made great inroads in proving that all it might take to get the quality of education, and the improvement in attendance and grades for Native kids to a level equal to other Alberta students, is a familiar environment.

The new high school has seen a tremendous increase in parental involvement, school attendance, grade level averages and self-esteem within the student body since the temporary downtown facility first opened in September last year.

Amiskwaciy Academy is not the only school in Edmonton or in Alberta that carries an Aboriginal component in its curriculum, but it is the first Aboriginal High School and the first secondary school to incorporate a broad base of Native Studies programs that include cultural, traditional, and spiritual elements.

It is already a well-known and established fact that Aboriginal children, regardless of age or place of residency, do not do well in the public or Catholic school systems, as we know them today. Failing grades, poor attendance, a lack of parental interest, residential school syndrome, money problems, food shortages and the many other disparities of life have all been blamed for the shortage of Native graduates, but that philosophy has changed greatly over the past several years as educators and governments have

finally come to realize that education systems now in place do not work for kids of Aboriginal ancestry. Ben Caff Robe School (elementary) programs are taught at various schools throughout Alberta and their broad based programs are also delivered in Ontario, Manitoba, Saskatchewan, North Dakota, Montana and other locations across North America. For the most part they are delivered as optional courses or programs and are attended mainly by Aboriginal children.

The University of Alberta's Native Studies Program is very popular with its students and like all of the highly regarded university's programs, comes with long line-ups and inevitably long faces.

And that's why we need more schools like Amiskwaciy Academy, and that and more schools with an Aboriginal component, says Lewis Cardinal, an instructor at the University of Alberta and the Director of the Office of Native Student Services.

"Aboriginal students," said Cardinal in an earlier interview with *Alberta Native News*, "need to learn about their culture, they need to know who they are and how they fit into contemporary society. Aboriginal students must have access to Elders, Aboriginal language and community support."

Cardinal also told media recently that "one of the problems we have at making our students successful at any level of education is having a foundation to their culture and a support system. Aboriginal schools can provide that."

A recent report from the social policy research group, the C.D. Howe Institute, prepared by John Richards, a professor at Vancouver-based, Simon Fraser University, has recommended that Canadian provinces establish a new and distinct school system for Native children who reside in major urban centres. Although the proposal has been endorsed by numerous advocates for better education for Native students not everyone is in agreement. For example, the Edmonton public and Catholic school systems have been quoted as saying that a new system for Native kids in large cities could be part of the solution but is by no means a remedy.

The president of the Native Council of Canada (Alberta), Doris Ronenberg, supports a scenario that would see Aboriginal students have their own schools as long as they provide a curriculum fortified "by our tradition and knowledge and theories of learning. What is needed are schools with very good curriculums and added resources with strong cultural values, because Native kids in the city need a sense of



belonging." Native students who have entered schools where Aboriginal tradition and culture have been instrumental parts of their daily activities, such as St. Clare-Ben Caff Robe Elementary, have done much better than they had in schools without that type of added stimulus. Bob Steele, the District Principal for Aboriginal education (Catholic School System) at the Aboriginal Learning Centre in Edmonton says the difference in end-result has been outstanding. He told media recently that the number of parents attending teacher/parent interviews at St. Clare-Ben Caff Robe has increased from 60 to 95 percent since the introduction of Native tradition and culture to school programs.

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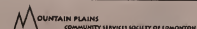
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Passing time with an Elder

by Xavier Kataquapit

Recently I had time to spend with one of the Elders of the James Bay coast, Theresa Kataquapit, who has lived in Timmins for some time. I visited her at the Golden Manor in Timmins. Although she has not seen the James and Hudson Bay coast where she was born and raised for many years she has a great amount of knowledge and life experience from her time on the land. I met with her during a visit with my parents, Marius and Susan, who had come into town for some shopping. Theresa is my father's aunt and every time my parents visit Timmins they make sure to see Theresa and her son Peter Kataquapit.

Theresa was born and raised in Winisk on the Hudson Bay coast. I talked to her about her early life up north. My parents were also interested in hearing about her life story and added their own memories and explanations of what they knew of the traditional life on the land.

Theresa also talked about the Catholic religion and the songs and prayers that were once commonly used by many people of her generation. At one point she took out numerous song and prayer books, all written in the James Bay Cree language in syllables. She has always been a religious person and said that as a young woman, she sang the songs in church very well. Her most treasured books were ones that were given to her when she lived in Winisk. The first book's title read *Sermons De Monseigneur Baraga* and was published in 1887. She said that this was the first song and prayer book used in the church in Winisk.

Theresa also kept the book that replaced the first,



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title *Catechisme De Perseverance En Langue Cree* which was produced in 1924. She explained that both books were produced by Father Xavier, a priest who served the Winisk church during the late 1800s and early 1900s.

Both books were translated into the James Bay Cree language into what is known as the 'L' dialect. This dialect uses the same form and pronunciation used in the James Bay Cree language but substitutes the 'N' sounds of many popular words for the 'L' sound. For example the word 'no' is pronounced 'Mona' in the 'N' Cree dialect and 'Mols' in the 'L' dialect.

Although the books were used in Winisk where the 'N' dialect is predominant, they were translated with the help of someone who spoke the 'L' dialect. Theresa said that she remembered hearing that it was someone from the Moosonee area on the James Bay coast, where the Cree 'L' dialect is spoken, who helped translate and write these publications. When she lived in Winisk a member of the clergy gave her these books.

Theresa was born in 1907 and remembers being told that it was a Father Philip who baptized her as a newborn. Before Father Philip, it was a Father Xavier who ran the local church and also produced the first two song and prayer books. In addition there was also a man named Joseph, who worked for the church and helped to produce other song and prayer books for the James Bay area. Actually the first written accounts of the Cree language were produced by the missionaries and priests. In fact they developed the syllabic written language, as the Cree language was verbal only, with no written history.

Many people were close to the Catholic priests and

other members of the clergy of the James Bay area. When people began to baptize their children they had to come up with names and at this point they started using European names. In my family, the names Joseph, Philip and my own name, Xavier were given because they came from our grandfathers and great grandfathers. However I was happy to discover that the real roots can be traced to the first priests up the coast. It is gratifying to be able to follow the trail back to where my name originated.

It was during Theresa's generation that the church began to seriously become involved in the lives of our people. She explained that her generation was the first that she knew of to attend residential school in far away Port Albany. Two of her brothers and two sisters were taken to the residential school and she also attended for some time. She recalls that her parents did not understand why their children were taken away from them. I found it horrific when Theresa told me that some children died when they were away in residential school and simply never returned to the family.

Theresa was fortunate in that she grew up with her family in their traditional home in Winisk.

Although the church has been so much a part of our life for the last 200 years or so, I am always happy to hear the Elders present their religious beliefs in a way that is also rooted in our ancient tradition and culture. It feels very good to hear the stories of people like Theresa and her son Peter. Amazingly, she sang to me and my parents from her historic hymn books. At 93 her voice is still strong and in key and although she is confined to her bed she still reaches out to make our lives a little more joyful.

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University of Saskatchewan to establish urban data base

On November 29, University of Saskatchewan social geographer Evelyn Peters, was given the nod for a \$50,000 award from the Canada Foundation for Innovation to develop a database on urban Aboriginal peoples.

Peters, one of Canada's most accomplished social geographers, will use the database to assist with her research as the Canada Research Chair in Geography at the U of S. Her five-year project will examine the socioeconomic circumstances of Aboriginal people living in urban areas and their quest for self-government.

The announcement was made in Hamilton by Industry Minister Brian Tobin and Canadian Heritage Minister, Sheila Copps as part of a \$19.6-million CFI investment that provides infrastructure support to Canada Research Chairholders across Canada.

Peters will use data from the 1996 census (and 2001 when available) to compare poor and prosperous neighbourhoods in target prairie cities and explore their relationship to concentrations of Aboriginal people. She will gather a history of the settlement of Aboriginal people within those cities.

She will also obtain her information first-hand, by interviewing members of local communities. They will be asked to document their urban history and the coping strategies they employ in day-to-day life. The outcomes from this survey will then be compared with similar urbanization studies underway in the United States.

Peters' earlier work explored how Aboriginal people coped with poverty in Prairie cities. The next phase of her research will gather an historic view of the Aboriginal experience and examine their aspirations for self-government within municipalities.

Her research has influenced various policy planners including the Royal Commission on Aboriginal Peoples. Her latest work is expected to contribute valuable information to various Native study programs and assist governments in designing new Aboriginal policies.

Earlier this year, University of Saskatchewan was awarded \$666,400 from the CFI in support of five of U of S Canada Research Chairholders. With matching monies from the Saskatchewan government, the U of S and external sources, the total amount received in infrastructure support for those projects was \$2 million.

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More information can be obtained by contacting Evelyn Peters, Associate Professor, Department of Geography, University of Saskatchewan by calling (306) 966-5639 or by contacting University of Saskatchewan Research Communications Officer Kathryn Warden by calling (306) 966-2506 or by sending an email to: kathryn.warden@usask.ca.

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Preserving our past

by Xavier Kataquapit

Elders are important to First Nation communities.

They carry the knowledge and teachings of our Native traditions and way of life. Their experiences of living a traditional life and passing it on to us keep us in touch with our past.

In my home community of Attawapiskat on the James Bay coast, the Cree culture has always been based on passing down traditions through the language. The Cree language is a verbal language and was not written down until the coming of the European culture. Early missionaries developed a written form of syllabics to interpret and teach the Catholic religion. When my people lived a nomadic way of life on the land everyone had time to spend with the Elders and we had time to listen to the stories and teachings of our ancestors.

Often my parents, Marius and Susan Kataquapit, tell me their stories of their lives on the land. These stories are almost always centred on the close-knit family. In those days people knew everyone in their family well and had stories about their lives. As children and young adults they had many memories of their grandparents, grand uncles and aunts and other Elders they lived close to. Our people had to depend on each other a lot more in the past when we lived on the land.

Today it is more difficult to spend time with our Elders. In the modern world, our lives seem to move so fast and it seems hard to find time to spend with the old ones. Most people are working nine to five now and night television takes up what little spare time they have.

Taking time to spend with older people is always special. Elders always have something to teach us and they provide a glimpse into another world and an-

other time. It is sad to realize that many of these special stories fade with time as our Elders pass away. Thankfully there are people who take the time to listen to these stories and teachings. There are even those who go further and record these stories told by our Elders. Thanks to organizations like the Ojibway and Cree Cultural Centre in Timmins many of the stories have been documented. The Cultural Centre is dedicated to preserving the Native culture, traditions and languages of the Nishnawbe-Ashi Nation people in northern Ontario. The centre has produced many cultural and language programs that have involved our Elders in video, audio recordings and print.

Currently the language department of the Cultural Centre is producing a new publication highlighting the words and stories of several male Elders from the James Bay coast. *Omushkegowuk Men's Practices Project* is being developed by John Paul (JP) Jacsum, Interpreter for the Cultural Centre. The book features the stories of Elders through recorded interviews. The content is based on interviews with Elders who were asked the same set of four to five questions with the aim of learning about how traditional practices and teachings were used in everyday life, to educate children and others and how this knowledge helped them to survive on the land.

This book features the stories of Toby Hookimaw, Joseph Kataquapit and Joseph Okimaw of Attawapiskat; George Wesley, George Wesley and Sinclair Wynne of Kashechewan; George Gillies and Abraham Metat of Fort Albany; Bertie Jefferies and Frederick Rickard of Moose Factory and Jacob Jacsum of Moosonee.

I am familiar with some of these Elders and it feels good to know that their stories and teachings are being documented. Meegwetich, to all of these people for making it possible for our future generations to learn from the knowledge of the Elders.

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Amiskwaciy Academy,

Continued from page 37

ties," can benefit by a participating mentor who "can guide and give encouragement to the students, perhaps even teach them how to plan their work and work their plan."

Schools, says Richer, can only offer part of the skills a student needs to make a successful entry into the work force.

"Mentoring teaches students how to develop the skills they need for sound decision-making and helps them to utilize and direct their personal strengths and abilities where they will do the most good," she said. "Discovery and learning is also aided substantially when a student is able to go and learn from a workplace in their given field of interest. Mentors who can take students to their workplace to learn first hand about the intricacies of that particular field, are providing a very important source of education."

Following the criteria of the Alberta Program of Studies, Amiskwaciy Academy also offers an abundant selection of optional courses and activities designed to improve the students' self-esteem and increase their knowledge of Aboriginal culture and traditions. Optional courses, which all have a strong Aboriginal theme, include Cree, Drama, Art, Work Experience, Physical Education and Special Projects. Career and Technology Studies (CTS) courses, based on a survey of student interests, includes such topics of study as Agriculture (Equine Studies), Community Health, Construction Technology, Wildlife (Outdoor Studies/Experiences), Communication Technology, Foods, Mechanics, Fashion, Legal Studies, Enter-

prise and Innovation, Cosmetology, Tourism Studies, Information Processing and Career Transitions.

Tradition and culture are an important part of every school day and each one begins with a sweetgrass purification ceremony, a morning prayer and meditation. The school also plans to offer spiritual guidance through the use of sweat lodges, ghost dances, rites of passage and other ceremonies.

For further information about the Mentorship Program at Amiskwaciy Academy send an email to Kathy.Richer@epsb.ca or call Kathy Richer at (780) 424-1270.

For more information about the Amiskwaciy Academy's Aboriginal Studies Program, which is open to both Native and non-Native Grade 10 to 12 students, contact the Principal, Dr. Phyllis Cardinal at (780) 424-1270, e-mail: pcardina@epsb.edmonton.ab.ca; the Assistant Principal, Shirley McNeill (same phone) e-mail: smcneill@epsb.edmonton.ab.ca or the Academy's Administrator, Theresa Cardinal (same phone) e-mail: tcardina@edmonton.ab.ca.

The Amiskwaciy Academy is currently located at 10312-105 Street in Edmonton, Alberta, but is scheduled to move into its new address and new school building at #1 Airport Road (just off Kingsway Avenue) sometime next February.

The Amiskwaciy Academy is currently located at 10312-105 Street in Edmonton, Alberta, but is scheduled to move into its new address and new school building at #1 Airport Road (just off Kingsway Avenue) sometime next February.



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Salute to the North

Future of pipelines still unknown

by John Copley

A pipeline to pump the vast underground storehouses of oil and gas from the desolate Arctic to the more-populated cities in the south has been the topic of conversation for more than a year. Canadians look toward the construction of "The Mackenzie Pipeline: the most expensive and complex" pipeline ever to be built in North America.

Meanwhile, across our southern border are the Americans, watching their Canadian counterparts with nervous anticipation, licking their lips over the prospect of acting first by beginning what they call "The Alaska Pipeline: a mega-project that will generate thousands of jobs and hundreds of millions of dollars."

In between the two potential pipeline projects, one American, the other a Calgary-based oil and gas consortium (partnership), are the First Nations, the Inuit and the Inuvialuit people over whose land both companies must cross to accomplish their goals.

It took nearly a year of talks between the oil and gas conglomerates who have teamed up to recover the riches that lay beneath the Arctic tundra and the Indigenous peoples of the north. One group, the Ache Dene Koe, distanced themselves from participation for several months. Ache Dene Koe Chief Judy Kotchea said she would not agree to any deal without first consulting her people. In October, the Ache Dene Koe helped clear the way for the Aboriginal Pipeline Group (APG), a consortium that comprises and represents about three dozen Native leaders and their communities, to go ahead with plans to negotiate a deal with Ottawa and the Calgary-based consortium, a group that includes Imperial Oil, Shell Canada, Mobil Oil and Conoco Canada.

Announcing their decision to endorse the pipeline deal that will give northern Aboriginal communities about 30 percent of the revenues generated from the pipeline once it begins to flow, Chief Kotchea said she and her Council, had "consulted with our Elders, young people, and band members from Fort Liard, and we believe that with our oil and gas experience, our traditional knowledge and respect for our land, we must participate in this business for the oil and gas."

So now the way has been cleared for the oil and gas conglomerates to finish their deal-making with Ottawa and get the machinery rolling, the unemployed northerners working, the much-needed greenbacks flowing. But first it's time for a reality check. Currently there is a great deal of confusion over how the actual project will work, under whose jurisdiction it will fall and over which land it will be built. There's already disagreement about the revenue sharing, the cost of production and the amount of money that each party will contribute. And that's just between the Province of Alberta, the leadership across the Territories and Ottawa. The fact is that if these leaders don't soon stop ying with one another for the best set of front page headlines and put their noggins together in

a pact of unity to get the job done, the Americans will steal the show and leave us all sitting in the cold hard snow.

Alberta Premier Ralph Klein seems to have come up with an answer that could conceivably please everyone, though there will always be the faction that will argue. Klein, who travelled to Houston, Texas to urge U.S. energy companies to apply for both Canadian and Alberta gas/oil regulator for a pipeline route made it clear that he'd like to see both mega-projects get underway, one American, one Canadian, meeting in the middle, working for the same goals. He'd like to see both of them tie into an Alberta line that would



Photo: Guy de la Haye

deliver elements important to Alberta's petrochemical industries, elements such as ethane. He doesn't want the province to simply be the highway that transports fuel to America. He wants Alberta companies to be able to divert some of the various elements found within the crude oil and the unrefined gas to Alberta's energy sector. He's looking at the long-range plan, and besides, the cost of building any pipeline in the north will be astronomical. The experts are saying that a Canadian venture will cost about \$4 billion, an American project about \$18 billion. If these estimates are like other estimates we get from so-called experts, Canadians can count on forking out at least double the current projected figures.

Northwest Territories Resources Minister Jim Antoine, who also travelled to Houston, disagreed with Mark Norris, Alberta's Economic Development Minister, when he told media that claims by Norris that the Americans are ready to make the first move to build a pipeline if Canadians falter at the decision-making post, are not true. He said he was assured by the Americans that no decisions have yet been made about whether or not to even build a natural gas pipeline from Alaska through Canada to the continental U.S.

American stakeholders told reporters that decisions will not be made until a \$100 million feasibility study is completed in the new year. At the moment, they said, there just isn't enough manpower, available pipe or enough money to build two projects at the same time.

Premier Klein got some support this summer from Paul Cellucci, the U.S. Ambassador to Canada, who told the premier his idea made good sense. Alberta Energy Minister Murray Smith, who travelled with the premier on his trip to Texas, said that sooner or later decisions about the pipeline have to be made and he wants to be ready when that happens. "We want that gas in Alberta," he said. "We want that gas to come through Alberta and we want the ability to process that gas in Alberta. There are compelling commercial and regulatory reasons why we can do that better than anybody else on the North American continent."

Though the gas/oil company consortium that has been working with Aboriginal groups in the north has not yet firmly committed themselves to involvement or participation in the Mackenzie Pipeline Project, the NWT Resource Minister says it's the only viable option. He also says the pros are starting to outweigh the cons.

"Given the fact the Canadian consortium has signed a memorandum of understanding with the Aboriginal Pipeline Group to build the pipeline together, it appears as though they are moving ahead," he said recently. He also said that the recent drop in oil prices on the world market should have no effect on deciding whether or not to proceed with pipeline construction. "It is estimated that a future market price of \$31 per thousand cubic feet would be sufficient for the project to proceed," he said. "Experts recently reaffirmed the viability of a Mackenzie Valley pipeline. And in contrast to moving Arctic gas from Alaska, no additional infrastructure is required in southern Canada and the United States to move the gas out of the Northwest Territories. The existing pipeline systems can handle the additional volume."

Meanwhile, the Deh Cho Nation as a whole, or at least nine out of the ten communities it represents, is against the pipeline being built through their traditional territory. With the exception of the Ache Dene Koe, the other nine have not signed the memorandum of understanding with the Canadian consortium. They are on record as wanting to "have other matters resolved before we go ahead with [this] project." They want land claims issues, unpaid benefits, access fees and other royalty money they say they are already owed to be looked after first.

Those negotiations could take a year or more to resolve and that could prove to be too long a time for others to wait.

Chief Judy Kotchea said the Ache Dene Koe understand and respect what the Deh Cho are trying to accomplish but they believe the time to strike is now.

"We must move forward," said Chief Kotchea. "We want to participate. Our young people need long term benefits and we have the expertise now to be able to participate and to help that happen."

Both the American and Canadian energy company consortiums are expected to be ready with their prospectus early in the new year.

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Gold mine exploration comes to full stop

by John Copley

The exploration for precious metals and minerals in Nunavut has been an ongoing venture ever since the new Canadian territory was founded in April of 1999. But so far the early expectations of creating a scenario that puts jobs on the table and money into the pockets of the Aboriginal people that inhabit most of this northern region, have proven futile. Industry experts blame the slow-down on both the unpredictable prices of gold in today's market and the hesitancy that both Americans and Canadians are currently showing when it comes to investing their money. Unstable conditions around the world, combined with the terrorist attacks on New York in September have brought an otherwise thriving economy to a virtual standstill. A temporary condition, but one that may take time to resolve, world recession is having a catastrophic effect on the global economy and is affecting virtually every hard working, free nation on earth.

But hope springs eternal and it's no different in Nunavut, where dozens of companies continue to explore, but where none are yet making enough positive ground to achieve the goals they set for themselves nearly two and a half years ago.

The "best under-developed gold project in North America" were the words that promoters uttered when they introduced the Hope Bay Gold Corporation's, Hope Bay Project in 1999. Promises of employment have gone by the wayside and the 300 local citizens who counted on work are still looking for some. In 2000 the company spent more than \$20 million on development and now that their shares have dropped from 52 to 15 cents, development is also expected to come to a crawl.

Cumberland Resources Ltd., one of the biggest stakeholders in the gold fields of Nunavut, has also made little progress at establishing jobs and other economic benefits for northern citizens. During the past year, businesses that they are associated with, including their 100 percent interest in Meadowbank and their 22 percent interest in the Meliadine West project near Rankin Inlet, have gained little and are currently very quiet.

The Meliadine West project, touted heavily as an odds-on favourite to make money has also run into problems. The Australia company, WMC International, the projects major shareholder, wants out. It is currently trying to sell its share of the venture. But even though the claim has been assessed as a potential money-maker, and according to a press release, "continues to be a world-class gold exploration project," so far there have been no takers.

Diamond miners are faring better, though most projects are still in the development stages and do not yet offer much full time work or even short term hope for local citizens.

The Rio Tinto Mining Company, the largest of its kind operating in Canada, owns the huge Diavik diamond mine but they are also involved in other ventures



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in the region. Its subsidiary company, Kennebec, has just recently struck a deal with the Tahera Corporation, which is planning a full-scale exploration project to begin early in the new year. It is estimated that approximately 3 million carats of diamonds lie somewhere beneath the nearly 400,000 hectares of land scheduled for exploration. Tahera currently operates the Jericho Mine, which is located in Nunavut's south-west region. Initial exploration will be contained to areas adjacent to the Jericho claim.

The president of Nunavut-based, Twin Mining Company, Hermann Derbuch, says he's excited about surveys that indicate there are more kimberlite fields on their property than previously thought. It is hoped that these fields will contain the kimberlite pipe formations known to house diamond deposits.

"Results like these (found at Jackson Inlet) enhance the potential for Twin Mining to achieve its objective to become a diamond producer by 2005. It's still a realistic goal," he said told media recently.

Like the stocks of many major corporations, Twin Mining's stock has also fallen during recent days and shares are now selling for just 37 cents, 30 cents less than they were two months ago. But nearly every type of company is experiencing these types of problems. For example, Vancouver-based Western Forest Products Ltd., which is closing its Vancouver offices at the end of this month and is relocating to Vancouver Island, has seen its shares drop from a high of \$19 this past summer to just 57 cents this week.

Derbuch, however, remains optimistic. He says he's convinced that the beautifully created diamonds found by his company in North Baffin will still sell — as will the hundreds of carats that come later. He says no matter how bad things get, the wealthy will remain wealthy and it is the wealthy that buy the most and the biggest diamonds.

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The Healing Journey

Inuit man wins right to use birth name

by John Copley

Unless you're on the lam using an alias or hiding in a witness protection program under an assumed name, chances are you'll go to the grave with the same name you were given the day you were born. But if you were born an Inuit, those rules may not apply. That's because before the year 1970 the people of the Inuit Nation, who traditionally use only one name to identify themselves, had been using a numbered metal discolorled out decades ago by government as a form of ID. When the use of surnames was finally restored in the early 1970s numerous mistakes were made, something the Nunavut government is just now getting around to correcting.

That's why a recent challenge, and eventual victory, by well-known Edmonton lawyer, Keeviak, who until

Indigenous peoples, Keeviak, under his government-given name, has proven his expertise over the past few decades via his participation in numerous matters involving Aboriginal rights and Aboriginal title, both in and out of court.

One of Keeviak's more recent cases involves something he has been struggling to fix for more than two decades — equal rights for Canada's Inuit population.

"We have no identity whatsoever," he said during an April lawsuit in which he used the Charter of Rights to argue that the Inuit, who do not share any of the same rights enjoyed by people of First Nation ancestry, should indeed be doing so. "We have nothing. We are not even identified in our own country. This is vital for people to live."

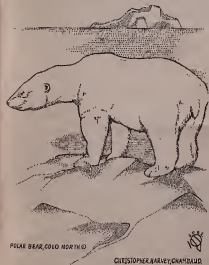
Ward's lawsuit, which was argued by Edmonton constitutional lawyer Dale Gibson, contends that because the Constitution identifies Inuit as Aboriginal people, they are entitled to the same treatment as other Aboriginal people.

"The Canadian Indian has an Indian Act that lays out benefits for him," said Ward during that argument. "The Canadian Inuit have nothing," added the 65 year old Ward, who still looks trim and tough enough to defend the Golden Gloves boxing crown he won as a young man living in Alberta. "We have a Charter of Rights that says everybody in Canada is going to be treated equally and the Inuit aren't being treated the same as the Canadian Indian."

Keeviak, as Dave Ward, has always been a sportsman and in fact was the only real Inuk to ever have played pro football with the Edmonton Eskimo's football team.

Keeviak says housing, education and medical care for the Inuit are among the three most important things that need greater attention.

"But," he added, during that last court case, "the thing they need more than anything is identification. Any psychiatrist will tell you that lack of identity is going to hurt you. That's why countries have flags."



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last week was known as David Ward, could be the biggest precedent-setter involving Aboriginal rights in recent memory. Though the ruling that gives Ward the right to use just one name only applies to his particular case, the decision handed down by Government Services Minister David Coutts following Ward's appeal, has opened a door that could eventually see the restoration of up to 40,000 traditional Inuit names. About half that number actually live in Nunavut, while the remainder are scattered throughout the rest of Canada. "I feel so different," beamed the long time lawyer and Native rights advocate after hearing Coutts' decision at the beginning of December. "I am not a figment of somebody's imagination who said, 'We'll give him a white name. We'll make him a white person.' I know what I am now and I am what I am."

Ward first initiated his request to have his original name returned to him in the fall of 2000. Given the name Keeviak (some spell it Kiviak) in 1936 by his parents, Mr. Ward argued that he had the right to retain his own identity and should not have to be forced to carry a name that was issued to him as nothing more than a convenient way to balance the books. Coutts, who heard the appeal after David Ward's original request was denied, agreed.

"Your current legal name marks your loss of contact with the community of your birth," reads the letter sent to Keeviak by Minister Coutts. "You wish now to formally reassert this personal connection to your culture by taking the name you were given when you were born. This gives your application to take a single name a unique cast."

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LEGENDS

I-nis'kim or the Buffalo Rock

by William Singer III
Contributed by Ninastako Centre

Here is one story the Plains Indians are familiar with, the I-nis'kim (buffalo rock), which has been passed down from generation to generation and is as old as the I-nis'kim itself...

Long ago in the winter time, the buffalo suddenly disappeared. The snow was so deep that the people could not move in search of them, for in those days they had no horses. So the hunters killed what they could, either deer or elk or small game along the river banks, until most of the game were killed or driven away. The people began to starve.

One day, a young married man killed a Jack-rabbit. He was hungry, he ran home as fast as he could, and told one of his wives to get some water to cook it.

As usual the younger wife left, and while she was walking along the path near the river, she heard a beautiful song. It sounded very close by, but as she looked around there was no one to be seen.

The song seemed to come from a cottonwood tree near the path. She looked closely at the tree and saw a queer rock jammed in a fork, where the tree was split. With it were a few strands of hair from a buffalo, which had rubbed there.



© William Singer III

The woman was scared and did not want to pass the tree.

Pretty soon the singing stopped, and the I-nis'kim (buffalo rock) spoke to the woman and said, "Take me to your lodge and when it is dark, call in the people and teach them the song you have just heard. Remember to pray, too, so that you, and the people will not starve and the buffalo may come back. Do this, and when the morning comes, your hearts will be glad."



© William Singer III

The young woman got the water and she took the rock and gave it to her husband, and told him about the song and what the rock had said. As soon as it got dark, the man called the chiefs and all the elders to his lodge, and his wife taught them the song.

They also prayed, in accordance with what the rock had told the woman. Before long, they could hear a noise in the distance.



© William Singer III

I-nis'kims (buffalo rocks) are wierd shapes of small stone. Some are even shaped like a buffalo.

The ones I remember seeing were an off-white colour with red ochre stained all around. I once saw one with a hole in it so it could be worn like a necklace.

As the story mentioned, people really take care of I-nis'kims, by keeping them warm by means of wrapping them in cloth or a piece of buffalo hide. Some even sort of feed them by putting food and water beside them, while others keep them out on a shelf wrapped in a cloth, or kept in a safe place.



© William Singer III

I have heard that when you put them away for a period of time, the I-nis'kims have young ones with the same shape and these are found along with the original I-nis'kim.

Thank you for letting me share this story with you Until next time...

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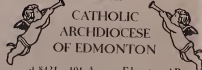
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Land Claims

Committee recommends provincial principles for referendum questions

A mail-in referendum ballot with a set of 16 enhanced and expanded principles for treaty negotiation has been recommended by the Select Standing Committee on Aboriginal Affairs in a 43-page report released this month.

"These hearings have demonstrated British Columbians' support of the treaty process, and their interest in playing a role in revitalizing it," said Chilliwack-Sumas MLA John Les, chair of the committee. "Once B.C. residents have had an

opportunity to consider and endorse these principles, the province will have a strong mandate to advance the negotiation of fair and workable treaties."

An important recommendation in the report calls for a process of reconciliation and an expression of regret from the provincial government as a way to revitalize the treaty process and set a new vision and context for negotiations.

The report, titled *Revitalizing the Provincial Approach to Treaty Negotiations: Recommendations for a Referendum on Negotiating Principles*, was the result of 15 public hearings held throughout B.C. and 482 submissions, including 233 oral presentations.

"We were pleased by the high level of participation by a wide variety of people, and we were particularly interested in the unique, insightful perspectives given by Aboriginal presenters," said Les.

The proposed referendum ballot contains a vision statement, a preamble explaining current commitments, and a list of 16 questions, to be voted on individually, which will guide provincial negotiations. The committee has recommended a mail-in ballot to give British Columbians an opportunity to consider the proposed questions fully.

The minister responsible for treaty negotiations thanked the select standing committee on Aboriginal affairs for its report on the referendum on negotiating principles, and said the recommendations will be considered by the legislature.

"I applaud all the committee members for the hard work, time and effort they have devoted to this important and complex issue," Geoff Plant said. "The committee has consulted widely with British Columbians all across the province and has done an excellent job on behalf of the legislature of attempting to synthesize a set of principles for treaty negotiations that can be put before the House."

Plant said that the committee's recommendations for a referendum on negotiating principles will be put to the legislature during the next session, and that all members will have an opportunity to deliberate on the principles and questions that have been proposed.

"Ultimately, this debate will produce a set of principles that is supported by the legislature, and that the government will encourage all British Columbians to support by way of a province-wide referendum. The answers to those referendum questions will be politically binding on government policy."

Recommended Referendum Ballot

The Province of British Columbia is engaged in treaty negotiations with the Federal Government and Aboriginal Governments to reconcile Crown title and claims of Aboriginal title. It is hoped that treaties will serve as a basis for a new relationship that will lead to a prosperous future for all British Columbians.

Whereas the Government of British Columbia has committed to providing the public with a one-time, province-wide referendum vote on the provincial principles guiding treaty negotiations; and

- The objective of this referendum is to receive public endorsement of the principles to revitalize the process of negotiating treaties; and
- A clear definition of Aboriginal rights and title and new relationships with Aboriginal people are best established in treaties; and
- The Canadian Constitution and the Charter of Rights and Freedoms will continue to apply equally to all British Columbians; and
- The Federal Government's primary constitutional and financial responsibility for treaties must be maintained;

Therefore, do you support the following provincial principles for negotiation:

1. Treaties should be negotiated in as transparent a manner as possible. Yes or No
2. Treaty negotiation should be responsive to the input of local community and economic interests. Yes or No
3. Local Government participation in the treaty process is guaranteed. Yes or No
4. Private property is not negotiable, unless there is a willing seller and a willing buyer. Yes or No
5. Continued access to hunting, fishing, and recreational opportunities will be guaranteed for all British Columbians. Yes or No
6. The Province will maintain parks and protected areas for the use and benefit of all British Columbians. Yes or No
7. All terms and conditions of provincial leases and licences will be honoured. Yes or No
8. Fair compensation for unavoidable disruption of commercial interests will be assured. Yes or No
9. The Province will negotiate Aboriginal Government with the characteristics and legal status of Local Government. Yes or No
10. Treaties must strive to achieve administrative simplicity and jurisdictional clarity amongst various levels of government. Yes or No
11. Province-wide standards of resource management and environmental protection will continue to apply. Yes or No
12. Treaties should provide mechanisms for harmonization of land-use planning between Aboriginal Governments and Local Governments. Yes or No
13. Affordability should be a key factor in determining the amount of land provided in treaty settlements. Yes or No
14. Treaties must ensure social and economic viability for all British Columbians. Yes or No
15. The existing tax exemptions for Aboriginal people will be phased out. Yes or No
16. Treaty benefits, including cash and land, should be distributed and structured to create economic opportunities for all, including those living on and off reserve. Yes or No

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Opposition to treaty referendum mounting

by John Copley

If Glen Campbell's Liberal government goes ahead with its referendum plans they'll be facing a great deal of opposition and it won't just be coming from the 192 First Nations that reside within the provincial boundaries of British Columbia.

When Campbell was first elected he promised to hold a referendum that would allow every citizen in the province to voice his/her opinion on how to negotiate treaties with First Nations groups in the province. That plan is still in effect, though so far the government has not come up with the exact wording of the question that will appear on the referendum ballot.

One thing is certain, British Columbia, with the exception of a few groups lobbying on behalf of concerned timber/fisheries industry magnates, has not expressed any overwhelming desire to see a referendum take place. Campbell's Liberal government, however, doesn't see the province or the Native communities that reside there in the same light as any of the provincial leaderships that came before them. Even when Campbell was the leader of the opposition in B.C. he did everything in his limited power to put a stop to the Nisga'a Treaty, one that incidentally is proving that First Nations can govern themselves.

The policies of the B.C.'s Liberal government are about as different as day and night when compared to those that were in place just a year or so ago. Aboriginal leaders in B.C. and throughout Canada, as well as many of their non-Aboriginal supporters, are convinced that the referendum is being held primarily to fulfil Campbell's determination to transfer Aboriginal rights, treaties and land claims from the negotiating tables to the garbage can. They say he still wants to win the Nisga'a Treaty argument that he lost when the historical treaty was signed after having passed its final set of criteria in 1998.

The Aboriginal Rights Coalition, a nationwide network comprising community and church organizations, justice groups and First Nation's representa-

tives, say their 25 year relationship with the Nisga'a tells them that "the last thing we need in British Columbia today is a Nisga'a political referendum." They added that such a move "would fuel divisiveness more than any other event (has) in recent decades." Those statements are similar to those made by Nisga'a Tribal Negotiator Harry Nyce, in 1998 when Campbell and others vowed to continue their quest to stop the Nisga'a treaty arrangement.

"Some people are just sore losers. They're not satisfied that a good thing has been done here," Nyce said, answering questions as to why he thought Campbell wrote a letter to Ottawa asking whether the Nisga'a community vote had been monitored properly.

More than 85 percent of the 2376 eligible voters turned out at the polls – more than 72 percent voted in favour of the deal.

NDP Leader Joy MacPhail recently told the Canadian Press that "Campbell is sadly misreading the public," if he thinks they want a referendum or the costs that go with it.

"A dozen or so Liberal MLAs have been asking the public for their input on the referendum," said MacPhail, "but the silence has been deafening."

After Elections B.C. official Jennifer Miller announced that the referendum would set taxpayers back somewhere between \$9 million and \$18 million, depending on whether the province chooses to have voters mail in their ballots or goes with the standard election polling station process, MacPhail questioned the economic sense of Campbell's plan.

"It's particularly surprising that they're still considering to proceed with this referendum and spend 18 million. They're cutting health and education services, they're cutting huge services to children and families, they're cutting child care," she said.

Attorney General Geoff Plant, the minister responsible for treaties, responded by claiming that any money spent on a referendum would be an investment that would help get the expensive land claim process back on track. He didn't say how the government could recover the hundreds of millions of dollars that have already been spent setting the stage for more deals like the one the Nisga'a negotiated a few years ago.

The B.C. government has made numerous statements about the high costs of negotiating treaties, but they fail to mention that negotiated treaties not only save money, but according to their own reports, will also generate hundreds of millions of dollars once they are in place. When the Nisga'a agreed to their treaty terms they gave up nearly \$3.5 billion that was owed to them because it took a century to finalize the deal.

During the last election campaign Campbell told the province's citizens that he wanted to see a "one size for all" philosophy adopted in B.C. That means everyone is measured with the same yardstick, regardless of race, religion, creed or colour, difficult to in a land full of hyphenated-Canadians.



Is it possible to deal fairly and without bias or prejudice when the entire population is painted with the same brush?

No, says the Aboriginal Rights Coalition. "It is discriminatory to expect the Nisga'a to survive a provincial referendum as a condition of enjoying their constitutional rights. We do not use referenda to test the whole range of human rights, religious, free speech and other legislation which implement constitutional rights. We do not impose referenda on other minority groups who seek to exercise their constitutional rights."

"A referendum," added the coalition, "provides little or no guidance. At most, a referendum produces 'Yes' or 'No' responses to straightforward questions. What would a negative vote against the Nisga'a Agreement tell us? Is a negative vote a mandate not to negotiate? Or a link with it? If so, what provisions? These questions cannot possibly be answered in any cogent way by a referendum. We may be justifiably cynical of politicians today, but a referendum's simplistic and blunt approach would create even more cynicism of the political process."

Meanwhile, despite the fact that the B.C. government intends to push ahead with the referendum on Aboriginal Treaties regardless of cost or consequence, they continue to promise to "work with First Nations, the federal government, other provincial ministries and all British Columbians to make progress in treaty negotiations and foster opportunities for Aboriginal people."

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Legislation introduced to hasten claim settlements in Alberta and Saskatchewan

Last month, Minister of Indian Affairs Robert Nault introduced legislation that will facilitate the implementation of existing and future claim settlements with First Nations in Alberta and Saskatchewan. According to Nault, Bill C-37, the Claim Settlements (Alberta and Saskatchewan) Implementation Act will significantly reduce the time taken to confer reserve status on lands acquired as part of claim settlements, thereby allowing First Nations to more quickly realize the associated economic benefits of those settlements.

"The proposed Claim Settlements (Alberta and Saskatchewan) Implementation Act is an implicit part of our commitment to address Canada's historical obligations to First Nations people and to pave the way for their greater economic self-reliance," said the Honourable Robert Nault. "This legislation will strengthen the capacity of First Nation governments in Alberta and Saskatchewan to make decisions about lands to be selected under claim settlements in a way that is effective, timely and accountable to their membership. First Nations and investors alike will benefit from increased certainty of land use status during the reserve creation process."

Specifically, the Act will provide more expedient ways to accommodate third-party interests, providing commercial certainty for all concerned and giving First Nations the ability to take advantage of new economic opportunities in anticipation of the lands being set apart as reserves. The Act will also empower the Minister of Indian Affairs and Northern Development to confer reserve status on lands selected by Alberta and Saskatchewan First Nations under claims settlements, rather than require an order in council.

Agreements between Canada and a First Nation to settle an historical grievance constitute the most common source of additions to reserves. Lands added to reserve under claim settlements are either unoccupied provincial or federal Crown lands, or lands purchased by First Nations from willing sellers on mutually satisfactory terms. Canada's Additions-to-Reserve policy requires First Nations to address third-party interests before the land can be afforded reserve status.

This bill is patterned on similar legislation enacted by Parliament in October

2000, namely Part 2 of the Manitoba Claim Settlements Implementation Act. Complete flexibility is given to First Nations to elect whether or not to adopt the legislation in relation to any or all of their claim settlements, concluded the Minister.



2002 ©

WCWC condemns B.C.'s Treaty Referendum report

B.C.'s Select Standing Committee on Aboriginal Affairs has released its report on recommendations for questions for a province-wide referendum on "Principles that should guide B.C.'s approach to treaty negotiations."

"Their recommendations, if followed, will set back Aboriginal and non-Aboriginal relations in this province 100 years," said Western Canada Wilderness Committee founder Paul George. "The recommendations trample on the existing legal and constitutional rights of First Nations, despite what the provincial government has said to the contrary."

For example, one of the proposed questions would "guarantee" non-Aboriginal access to treaty settlement lands for "hunting, fishing and recreational opportunities" and thus would elevate what are currently privileges on provincial Crown lands to "guaranteed" rights for non-Aboriginals on areas under Aboriginal jurisdiction. Another question would "maintain parks and protected areas for the use and benefit of all British Columbians."

"Certainly, we're in favour of parks and protected areas; however it's Wilderness Committee policy not to support such initiatives unless the particular First Nation supports it and clearly in the referendum question context, this would amount to an attempt to extinguish Aboriginal title in certain areas," said Paul George.

"Overall," George continued, "the approach being contemplated by B.C. is highly

confrontational and morally, historically, legally and constitutionally wrong. I expect there will be court challenges which lead to political instability that will be bad for business in B.C. It's another blow to B.C.'s economy when it's needed least."

The 49-page report puts forward 16 referendum questions that purportedly cover four general principles: Openness; Property and Interest Issues; Aboriginal Governance and Settlement. To see the entire report go to www.legis.gov.bc.ca/cmt/37thPar/na/reports/Report2001.htm.

WCWC again requests that the B.C. government give up on the idea of holding this referendum.



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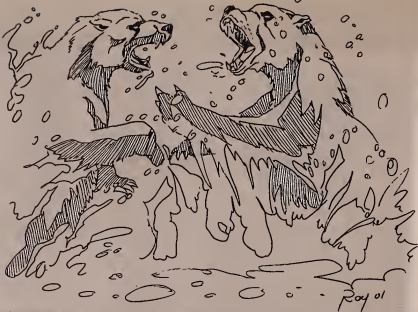
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Former ICC Co-Chair steps down

P. E. James Prentice, former Co-Chair of the Indian Claims Commission (ICC), has resigned his position, effective immediately, in order to devote more time to his Calgary law practice. Mr. Prentice was appointed a Commissioner in 1992 and named Co-Chair in 1994. He held that position until the appointment of Phil Fontaine as Chief Commissioner this past August. "I have greatly enjoyed my time with the ICC and will always treasure the memories of what has been for me, a fascinating journey," he said. "During the past nine years, I have had the privilege of working with many distinguished commissioners, all of whom



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have been deeply committed to the work of the Commission." Mr. Prentice had announced his intention to resign last year but stayed on in order to complete work on a number of claim inquiries.

A partner with the firm of Rooney Prentice, Mr. Prentice has an extensive background in land claims, dating back to his work as legal counsel and negotiator for the Province of Alberta in the tripartite negotiations that brought about the Sturgeon Lake Indian claim settlement in 1989. Since that time, he has taken part in the inquiry or mediation of some 70 treaty land entitlement and surrender claims across Canada.

Throughout his tenure, Mr. Prentice participated in such key decisions as the 1996 Fort McKay case which resulted in the reversal of the federal government's policy position with respect to treaty land entitlement. The current policy in this important area is based entirely upon the ICC's report. He was also

active in the ICC's work in the field of Prairie Land Surrenders, a study that led to the release of a landmark report dealing with the Kahkewistahaw Surrender of 1905.

"The settlement of specific land claims is fundamentally a human rights issue," he declared in announcing his decision to resign, adding that Canadian society will ultimately be judged by how it handles settlement of such claims. "I am proud of the evolutionary role which the ICC has played in the area of claims settlements."

The Indian Claims Commission was established in 1991 to examine, at the request of a First Nation, specific claims rejected by Indian and Northern Affairs Canada. It is a neutral body that is independent of both the federal government and First Nations.



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Art and Culture

National Arts Award for Aboriginal Film and Video to be announced

by Heather Andrews Miller

Nominations were received in November for the first-ever award from The Banff Centre, which will recognize excellence of an Aboriginal artist in the Film and Video area of the arts. "The Banff Centre has offered national arts awards for 21 years but this is the first time the award has been designated for Aboriginal artists in film and video," explains Marrie Mumford. "Until this year it has rotated between other disciplines of the arts at The Banff Centre performing, literary, media and visual arts."

The Aboriginal Arts Program was established in 1993, says the artistic director of the program. "The groundwork was laid in the previous year when The Banff Centre and the Aboriginal Film and Video Art Alliance forged a partnership to provide access to the resources at The Banff Centre for Aboriginal artists to create within a cultural framework. When the partnership was negotiated, it was one of the areas where Aboriginal artists still hadn't broken through in terms of control of their forms of creation as producers, writers and directors," she says. The theme of the partnership was self-government in the arts. In 1993 Aboriginal film makers Gil Cardinal, Loretta Todd and Alanis Obomsawin were recognized for the quality of documents they produced, wrote and directed, winning international awards, but opportunities for Aboriginal film makers in dramatic film writing and feature films were few.

"But today that is beginning to change, what with The Aboriginal Peoples Television Network and with major awards from the Sundance Film Festival in the United States and the Cannes Film Festival in Europe," she says, adding "I am pleased that Aboriginal artists will now be part of the cycle and every fifth year the award will be designated to this area." The award is a \$10,000 cash prize plus two weeks residency at The Banff Centre, and the winner will be announced in the new year.

Mumford began her employment with The Centre, which is located in the picturesque mountain community of Banff in the southwestern corner of Alberta, as the Aboriginal Arts Program's first director in 1995. Prior to coming to Banff, she had worked with the Ontario Ministry of Culture to implement an Aborigi-



nal Cultural Industry Strategy for Aboriginal artists, and emerging and establishing Aboriginal arts organizations.

"Due to the nature of the traditional activities, each program is substance free, and a cultural space for the artists and their guests is offered," continues Mumford. "And being in the mountains provides an incredibly creative atmosphere. The mountains are sacred to Aboriginal people of the region, and the artists who attend The Banff Centre feel that energy. The Aboriginal offices on campus are located in Smith Hall on Sleeping Buffalo Mountain, which is known to non-Aboriginals as Tunnel Mountain."

Smith Hall has been given to the Aboriginal artists to be a home away from home while they are in residence. Students attending the summer dance programs are away for several weeks and residence makes it possible to bring their families with them, she says. The building is dedicated to the Aboriginal programs and includes a fireplace and a kitchen. Elders came in to bless the residence and it is a safe place to be Aboriginal. A nearby tipi is a welcome addition. "There is a sub-culture of children of the artists who are here with their caregivers, as well as youth performance groups from Alberta who visit the program," she adds.

The Centre's dedication to the needs of artists, both

individually and as members of Aboriginal communities, has given it a pivotal role in the careers of many professional artists. Mumford herself, a Metis-Chippewa-Cree originally from Redcliff, Alberta, has over 25 years experience in professional theatre in Canada and the US, as an actress, director, producer and instructor. She has a master of fine arts degree from Brandeis University in Boston, and a Bachelor of Arts degree in theatre from the University of Alberta. She has had extensive experience with the Native Earth Performing Arts Inc, and has worked for the Citadel Theatre in Edmonton and Theatre Calgary, as well numerous theatres in Ottawa and Toronto.

The upcoming award is especially exciting as Mumford feels the recognition of Aboriginal people as artists is beginning. "It's an exciting time for Aboriginal artists, a lot of whom have dedicated themselves to their communities, believing as I do that art in its many forms is the manifestation and perpetuation of our cultures," she explains. "It's wonderful to see young people who are just beginning their work, and to recognize the people who came before them, and who continue to support them, often with very little monetary reward. They work for the passion and the love that they have for youth and the continuation of their cultures," she says.

As she approaches the end of her career, Mumford has dedicated her working life to fostering the arts among the Aboriginal artists to provide a place for them to create, to learn and to work, to advocate for them for fair and equitable funding, to support emerging artists to progress in every area of the arts. "There is so much talent out there and I'm pleased that it's finally begun to be recognized and appreciated."

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DIAMOND RINGS

Neskonlith Nation opposes, Continued from page 37

"They put so many stipulations on what it would take before we could sit at the bargaining table that it made negotiating impossible."

The biggest of those stipulations was for the Neskonlith to quit their protest and dismantle any facilities that had been built at the protest site.

"That is not something we are prepared to do," added Richard Manuel. Chief Arthur Manuel agrees.

"Sun Peaks Ski Resort is located within our 1862

Neskonlith Douglas Reserve and within our traditional Secwepemc territory," explained the chief. "The resort is another example of the encroachment, trespass and destruction of Secwepemc homelands. We have never sold or surrendered our lands nor have we been conquered. We still maintain our title and rights to the lands in the Skewekwekwe and other areas. We will not be evicted from our own land and we will not stop protesting over the illegal actions and illegal decisions others have made in an attempt to take what is not theirs."

In 1993 a Japanese business tycoon bought the then-tiny one slope ski hill and began a massive expansion of the facilities. The 670 million project has developed or is in the process of developing numerous ski hills and trails, an 18 hole golf course, townhouses on McGillivray Lake, construction of a Delta Hotel and mountain top restaurants. Plans to expand the facility to include five mountains and an all season resort are also underway.

"Our people," said Chief Manuel, "were never meaningfully consulted. Sun Peaks obtained land in the Skewekwekwe area by purchase, leases, recreation license and recreation agreement. All of these transactions are illegal because we have never given up title to our lands."

On October 18, just days before Chief Manuel and his council sent their positive message to the media, the Neskonlith received a trespass notice from Peter

Walters, the acting regional manager of the B.C. Assets and Land Corporation office's Southern Interior Region.

Chief Manuel responded quickly, "officially repudiating" the trespass notice as "being a violation of the Constitution of Canada and the law of the Secwepemc People. The Supreme Court of Canada has now established that Aboriginal title can not be extinguished in British Columbia, by operation of Canadian law. We are not and never will be trespassers on our own land."

Chief Manuel says the Neskonlith people have had more than their fair share of controversy during this past year. He also says that despite the fact the Supreme Court of Canada has ruled in favour of the Neskonlith with their historic, but controversial Delgamuukw Decision, the B.C. government, the federal government, the R.C.M.P. and other agencies continue to ignore the court and carry out their own agendas. The band has seen its people arrested, assaulted, harassed, charged and taken to court.

"We have to hit where it hurts," says Chief Manuel. "In the pocket book." The chief is currently in the process of urging the national Olympic Committee to reject the bid from Vancouver-Wisler to host the 2010 Olympic Games. He says he's tired of his people being arrested, threatened and harassed and he's tired of his Elders being manhandled and treated with disrespect.

"We have no intention of stopping our fight - our rights are at stake and so are our futures."

Do you agree with the position taken by Chief Arthur Manuel and Neskonlith people? If so make your thoughts known. Call Gordon Campbell at 604-775-1600 or send him a fax: 604-775-1688. Contact the Prime Minister in Ottawa by calling the House of Commons at 613-952-4211. Call Sun Peaks owner, Masayoshi Onikubo at Nippon Cable, care of Sun Peaks Resort at 250-578-7222 or fax 250-578-7223.



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Obedience. We learn by listening to traditional stories, by listening to our parents or guardians, our fellow students and our teachers. We learn by their behaviour and their reminders, so that we know what is right and what is wrong.

Respect. We must give honour to our elders and fellow students and the strangers that come to visit our community. We must honour other peoples' basic rights.

Humility. We are not above or below others in the circle of life. We feel humbled when we understand our relationship with creation. We are so small compared to the majestic expanse of creation. "We are just a strand in a web of life," and we respect and value life.

Happiness. We must show some enthusiasm to encourage others at social functions. Our actions will make our ancestors happy in the next world.

Love. If we are to live in harmony we must accept one another as we are and accept others who are not in our circle. Love means to be kind and good to one another.

Faith. We must learn to believe and trust others, to believe in a power greater than ourselves who we worship and who gives us strength to be a worthy member of the human race.

Kinship. Our family is important to us. This includes our parents, our brothers and sisters who love us and give us roots, the roots that tie us to the lifeblood of the earth. It also includes extended family: grandparents, aunts, uncles, cousins, in-laws and children. These are also our brothers and sisters and they give us a sense of belonging to a community.

Cleanliness. We must learn not to inflict ill on others, for we do it to ourselves. Clean thoughts come from a clean mind and this comes from Indian spirituality. Good health habits also reflect a clean mind.

Thankfulness. We learn to give thanks for all the kind things others do for us, and for the Creator's bounty that we are privileged to share with others in the spirit of love.

Sharing. We learn to be part of the family by helping in providing food or other basic needs. This is sharing responsibilities in order to enjoy them.

Strength. We must learn to be patient in times of trouble and not to complain but to endure and show understanding. We must accept difficulties and tragedies so that we may give others strength to accept their own difficulties and tragedies.

Good Child Rearing. Children are unique and blessed with the gift of life. We are responsible for their wellbeing, spiritually, emotionally and physically, and for their intellectual development. They represent the continuity of our circle of life which we perceive to be the Creator's will.

Hope. We must hope for better things to make life easier for us, our families and the community, both materially and spiritually.

Ultimate Protection. The ultimate responsibility to achieve is "health for a balanced caring for the body, mind, emotions and the spirit of the individual, the family, the community and the nation."

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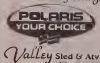
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